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A M Y N T O R :  
OR, A *Egypt*  
DEFENCE  
*Rolt* . O F *Constable*  
Milton's Life.

CONTAINING

- I. A general Apology for all Writings of that kind.
- II. A Catalogue of Books attributed in the Primitive Times to JESUS CHRIST, his Apostles and other eminent Persons: With several important Remarks and Observations relating to the Canon of Scripture.
- III. A Complete History of the Book, Entitul'd, *Icon Basiliæ*, proving Dr. GAUDEN, and not King CHARLES the First, to be the Author of it: With an Answer to all the Facts alledg'd by Mr. WAGSTAF to the contrary; and to the Exceptions made against my Lord ANGLESEY's *Memorandum*, Dr. WALKER's Book, or Mrs. GAUDEN's Narrative, which last Piece is now the first Time publish'd at large.

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*DI quibus imperium est animarum, umbræque Silentes,  
Et Chaos, & Phlegethon, Loca Nocte tacentia late,  
Sit mihi fas audita loqui; Sit numine vestro,  
Pandere res alta terra & caligine mersas.* Virg. Æn. 6.

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London, Printed, and are to be Sold by the Booksellers of London and Westminster. M. DC. XC. IX.

	Errors.	Amendments.
Page 5. line 16.	<i>bosē</i>	<i>those</i>
20.	5. <i>Chriſt his</i>	<i>Chriſt, his</i>
21.	4. <i>Ceretum</i>	<i>Ceretum</i>
37.	19. <i>Coptic</i>	<i>Coptic</i>
48.	3. <i>of</i>	<i>of the</i>
53.	15. <i>Mastbīes</i>	<i>Matthias</i>
57.	15. <i>Ex mple</i>	<i>example</i>
65.	15. <i>may be</i>	<i>be any</i>
66.	17. <i>Ittigius</i>	<i>Ittigius</i>
101.	23. <i>bop'd o</i>	<i>bop'd to</i>
105.	5. <i>Conſciences</i>	<i>Conſcience</i>
113.	20. <i>ſomtime</i>	<i>Som time</i>
131.	16. <i>this</i>	<i>his</i>
137.	8. <i>Mediations</i>	<i>Meditations</i>

\* In the Margin of Pag. 57, after *Eusebius*, read lib. 3. and instead of *first* read *fifth*.

THE  
AUTHOR  
TO A  
FRIEND.

THE Public is so seldom interested in the Debates of private Men, and I am so little concern'd at the Malice or Mistakes of my Adversaries, that, without som better Motive, I would never presume to trouble the World with any thing merely personal. But if the Subject in question be of extraordinary Weight and Consequence, and that on the certain Decision of it should depend the Tranquillity of a considerable number of People, then I think a Man is indispensably oblig'd to appear for the Truth ; and so, while he's endeavoring to serve others, no body will say he ought to neglect his own Defence.

Defence. Whether the Treatise I now  
send you be of this Nature, is submit-  
ted to your equal Judgment : And  
unless I really design'd a Nobler  
End by it than the Justification of one  
Person, neither you nor any body else  
should lose your time in reading, no  
more than I my self would be at the  
Pains of writing it, which yet I'll  
count the highest Pleasure if I un-  
derstand it has never so little con-  
tributed to the Satisfaction of a Gen-  
tleman of such undisputed Learning  
and Merit.

March 30. 1699.

J. T.

AMYN-

A M Y N T O R :

O R, A

D E F E N C E

O F

Milton's Life.

WHEN I undertook to write the Life of the most celebrated MILTON, I was far from imagining that I should ever (much less so soon) be oblig'd to make an Apology in justification of such a Work, both harmless in it self, and greatly desir'd by the World. There was no positive Law or Custom against publishing the particular History of this extraordinary Person, con-

B side-

sider'd in any respect whatsoever: for the Lives of Good Princes and Tyrants, of Orthodox and Heretical Divines, of Virtuous and Wicked, of Public and Private Men, are indifferently perus'd by every body; of which it would be superfluous to alledge Examples, the thing being so commonly known by all that have learnt to read. Nor without such a Liberty could we possibly form a true Taste, or have any certain Knowledg of Affairs, since the Excellence or Imperfection of all Matters best appears by opposing 'em to one another. And I was sure (which I find was no Mistake) that the Learning and Sentiments of JOHN MILTON were too considerable not to deserve the highest Commendation or Dislike, according to the Judgment or Affection of the Readers.

SINCE

SINCE therefore it was equally lawful for me to write whose Life I pleas'd (when my Hand was in) the first Charge against me, one would think, should have bin, that I had not fairly represented my Hero. But, very far from that, the great Crime whereof I am arraign'd, consists in telling more than som People would have me; or discovering Truths not fit to be known; and the Manner of my Relation is to them altogether as offensive and displeasing as the Matter of it. 'Tis strange that Men should be found of a Judgment weak enough to make a Crime of such Proceedings in a Writer, who labors to keep himself wholly independent from the Fears or Engagements of any Party; and who profess'd in the very beginning of his Book, that "being neither provok'd by Malice, nor brib'd by Favor, he would

"would as well dare to say all  
"that was true, as scorn to write  
"any Falshood. But the rude  
Opposition with which I have  
met, notwithstanding such plain  
Declarations, convinces me more  
than ever how much I was in the  
Right by following the peculiar  
Method I propos'd to my self  
in compiling M I L T O N 's Life,  
and which I partly declar'd in  
these Terms : 'In the Characters  
' of Sects and Parties, Books or  
' Opinions, I shall produce his  
' own Words as I find 'em in his  
' Works; that those who approve  
' his Reasons, may owe all the  
' Obligation to himself; and  
' that I may escape the Blame  
' of such as may dislike what he  
' says. Now, what could be more  
impartial than this? or more like-  
ly to secure me from all Imputa-  
tions, whatever should be the  
Reception of M I L T O N from  
the Public? Yet if by adhering  
re-

religiously to this Rule so loud a Clamor was raised against me, it is apparent how much worse I might expect to be treated, had I trod in the common Road. For if, like most Historians, I had in my own Words (tho' with never so much Candor) related the Actions or Sentiments of my Author, my Adversaries would presently have told the World that this was not the true M I L T O N, but one of my own Creation, whom I prompted to speak what I durst not own; and by whose Mouth I had publish'd all those Opinions which I would recommend to other People. Well knowing therefore the ordinary Temper and Artifices of these Men, I did partly on that Account produce his own Words to obviate their Sophistry and Calumnies, their two principal offensive Weapons; and also to spare myself the Pains of Quotations af-

terwards, to prove I had neither injur'd him nor abus'd my Readers. Besides this particular Regard to them, I am also of opinion that this is the best and only good way of writing the History of such a Man. And had the Ancients always follow'd it, our Modern Critics would have been less exercis'd to discern their real Sentiments; nor wou'd they be so often oblig'd to examin whether they understood or mis-represented their Authors.

BUT instead of any Objections like these, I am expressly told that I ought not to meddle with MILTON's Books, nor to revive his Sentiments, or the Memory of those Quarrel's wherein he was engag'd; which is only, in other Words, that I ought not to write his Life at all. For what, I pray, is the principal Part of a Learned Man's Life, but the exact History of

his Books and Opinions, to inform the World about the Occasion of his writing, what it contain'd, how he perform'd it, and with what Consequences or Success? I have no Reason from my own second Thoughts, the Opinion of better Judges, or the Fortune of the Book, to be dissatisfi'd with my Conduct on this Occasion. And had this Method, as I said before, been strictly observ'd, we might have more Knowledg and fewer Critics.

AY but, say these Gentlemen, you have made an Inroad on our Persuasion, and directly attack'd the sacred Majesty of Kings, the venerable Order of Bishops, the best constituted Church in the World, our holy Liturgy, and decent Ceremonies, the Authority of Councils, the Testimony of the Fathers, and a hundred other things which we profoundly respect and admire : nor

are we the only Sufferers ; for almost all other Sects and Parties have equal Reasons of Complaint against you. Well, be it so then ; but, good Sirs, betake your selves for Reparation to JOHN MILTON ; or , if he is not to be brought to easie Terms, defend your Castles and Territories against him with all the Vigor you can. For, I assure you I am no further concern'd in the Quarrel than to shew you the Enemy, and to give a true Account of his Forces. And all this, if you were of a peaceable Disposition, you might learn from these plain Words in the Conclusion of the Life :  
‘ ‘Tis probable that you (as well as I, or any other) may disapprove of MILTON’s Sentiments in several Cases ; but I’m sure, you are far from being displeas’d to find ‘em particulariz’d in the History of

of his Life: For we should have no true Account of Things, if Authors related nothing but what they lik'd themselves: One Party would never suffer the Lives of TARQUIN, or PHALARIS, or SYLLA, or CÆSAR to appear, while another would be as ready to suppress those of CICERO, of CATO, of TRAJAN, or BRUTUS. But a Historian ought to conceal or disguise nothing; and the Reader is to be left to judg of the Virtues he should imitat, or the Vices he ought to detest and avoid.

THIS might serve for a sufficient Answer to all that has bin yet objected to MILTON's Life, if any Reply were thought necessary: For the trivial and scurilous Libels of mercenary Fellows I shall never regard, they being already sufficiently neglected by the World, and making them-

themselves as little by this Practice, as any of a more vindictive Temper could desire : Besides, that to answer 'em in their own Dialect, I must first learn to speak it ; which is absolutely contrary to my Genius, and below the Dignity of Human Nature, since no body openly approves it even at *Billingsgate*. I shall as little consider the censorious Tongues of certain more Zealous than Religious People, who judge of others by their own narrow Schemes, and despise all Knowledge in comparison of their privat Imaginations, wherein they exceedingly please themselves ; a Happiness no body envies them. Nor should I, if that were all, think my self concern'd in making any Return to the obliging Complements of those Gentlemen who (as Father P A U L formerly said of himself) remember me oftner in their Sermons than in their Prayers

ers; tho' som of them are apt to say, that when they mention *Turks, Jews, Infidels, and Heretics*, they do not forget me. But when I am openly accus'd before the greatest Assembly in the World, the Representative Body of the People of *England*, let the Charge be never so frivolous in it self, or to be slighted on any other Occasion, yet such a Respect is due to the Dignity of those to whom it was exhibited, that I hold my self oblig'd to convince 'em of my Innocence; and to remove all Suspicion far from me, of what in its own Nature is acknowledg'd to be Criminal, or by them might be reputed Indecent.

THE Matter of Fact is this: On the Thirtieth of *January*, Mr. OFFSPRING BLACKHALL, who stiles himself *Chaplain in Ordinary to His Majesty*, Preacht a Sermon before the Honorable House

House of Commons ; wherein, after exclaiming against the Author of MILTON's Life, for denying *Icon Basiliæ* to be the Production of King CHARLES the First, he pursues his Accusation in these Terms. ‘ We may cease ‘ to wonder, says he, that he ‘ should have the Boldness, with- ‘ out Proof, and against Proof, to ‘ deny the Authority of this Book, ‘ who is such an Infidel as to ‘ doubt, and is shameless and im- ‘ pudent enough, even in Print, ‘ and in a Christian Country, pub- ‘ licly to affront our Holy Reli- ‘ gion, by declaring his Doubt, ‘ that several Pieces under the ‘ Name of Christ and his Apostles ‘ (he must mean those now re- ‘ ceiv'd by the whole Christian ‘ Church, for I know of no o- ‘ ther) are supposititious ; tho’ ‘ thro’ the remoteness of those ‘ Ages, the Death of the Persons ‘ concern'd, and the decay of o- ‘ ther

ther Monuments which might give us true Information, the Spuriousness thereof is yet undiscover'd.' Here is indeed a Charge of a very high Nature, I will not say in his own mean Language, an impudent and a shameless one ; tho' if it be not better prov'd, I cannot hinder others from calling it what they please, or the thing deserves. But before I proceed to make Observations on it, I shall insert the intire Passage of my Book, which he has taken the liberty of abridging, and so joining the Words of two widely different Assertions, as if they were but one. About this little Artifice however I shall make no difference with him ; for I can easily determin our Controversie, without using all the Advantages I might otherwise take.

A F T E R stating the Proofs therefore that Dr. GAUDEN, and not

not King CHARLES, was the true Author of *Icon Basilike*, I added a very natural Observati-  
on in the following Words.

When I seriously consider how  
all this happen'd among our  
selves within the Compas of  
Forty Years, in a time of great  
Learning and Politeness, when  
both Parties so narrowly watch'd  
over one another's Actions,  
and what a great Revolution in  
Civil and Religious Affairs was  
partly occasion'd by the Cre-  
dit of that Book, I cease to  
wonder any longer how so ma-  
ny supposititious Pieces under  
the Name of CHRIST, his Apo-  
stles, and other great Persons,  
should be publish'd and ap-  
prov'd in those Primitive times,  
when it was of so much Impor-  
tance to have 'em believ'd;  
when the Cheats were too ma-  
ny on all sides for them to re-  
proach one another, which yet  
they

‘ they often did ; when Commerce was not near so general as now, and the whole Earth entirely over-spread with the Darkness of Superstition. I doubt rather the spuriousness of several more such Books is yet undiscover’d, thro the remoteness of those Ages, the death of the Persons concern’d, and the decay of other Monuments, which might give us true Information. Here then in the first place it is plain, that, I say, a great many spurious Books were early father’d on CHRIST, his Apostles, and other great Names, part whereof are still acknowledg’d to be genuin, and the rest to be forg’d, in neither of which Assertions I could be justly suppos’d to mean any Books of the N. Testament, as I shall presently evince. But Mr. BLACKHALL affirms, That I must intend *those now receiv’d by the whole Christian Church,*

*Church, for he knows of no other.*  
A cogent Argument truly ! and clearly proves his Logic to be just of a Piece with his Reading. I admire what this Gentleman has bin doing so long at the University, that he should be such a great Stranger to these things. But now I find a Man may be a very good Divine without knowing any thing of the Fathers, tho' a Layman is always referr'd to 'em when he starts any Difficulties , which makes him sooner acquiesce and swallow what he cannot chew than get Information at so dear a rate. But had Mr. BLACKHALL been dispos'd to deal ingenuously with me, he might see, without the help of the Fathers, that I did not mean the Books of the New Testament , when I mention'd Supposititious Pieces under the Name of CHRIST , since there is none ascrib'd to him in the whole

whole Bible ; nor do we read there that ever he wrote any thing, except once with his Finger on the Joh. 8.5<sup>o</sup> Ground, when he acquitted the Woman taken in Adultery : And, for ought appears to the contrary, Mr. B L A C K H A L L may deny that to be any Writing, because he knows not what it was ; yet som *German* Divines, as well read as himself, have presum'd to tell us the Contents of it , and came almost to excommunicating one another in their solemn Disputes about this weighty Affair. To this Negative Argument from the Silence of the New Testament, we may add the Positive Testimony of St. AUGUSTIN and St. J E R O M , whereof the former affirms, ‘ That the Lord himself wrote ⋆ nothing, which makes it necessary we should believe those who

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\* Dicit Augustinus (de Consensu Evangel. l. 1. c. 7.) quod ipse Dominus nihil scriperit, ut aliis de illo scribentibus necesse sit credere.

‘ have written of him : And the latter says, ‘ That † our Saviour left no Volum of his own Doctrin behind him, as is extravagantly feign’d in most of the Apochryphal Pieces.

NOW to convince all the World that I did not intend by those Pieces the Books of the New Testament, as well as to shew the Rashness and Uncharitableness of Mr. BLACKHALL’s Assertion, I shall here insert a large Catalogue of Books anciently ascrib’d to JESUS CHRIST, his Apostles, their Acquaintance, Companions, and Contemporaries. Of these som remain still entirely extant, which I shall mark in their Places. We have several Fragments of others preserv’d by the Fathers ; and all that is left us of the rest are only their

† Salvator nullum volumen doctrinæ suæ proprium dereliquit, quod in plerisq; Apochryphorum deliramenta configunt. Hieronym. in Commentar. ad Ezechielis, cap. 44.

bare Titles. I constantly refer to the Books wherein they are quoted, that every body may inform himself of the Fact. And after the Catalogue is ended, I shall distinguish the Books which the Ancients alledg'd as the genuin Works of the Apostles or Apostolic Men, from those that they rejected as the Forgeries of Heretics; which is a good Argument however, that they were receiv'd by som Party of Christians to countenance their Opinions. Next I design to name those Pieces of whose Spuriousness I doubted, tho' their Authority is still receiv'd; and so conclude this Point with som material Observations.

*A Catalogue of Books mentioned by the Fathers and other Ancient Writers, as truly or falsely ascrib'd to J E S U S C H R I S T his Apostles, and other eminent Persons.*

- I. *Of Books reported to be written by C H R I S T himself, or that particularly concern him.*
1. **H**IS Letter in answer to that of Abgarus King of Edessa. Euseb. Hist. Eccles. l. i. c. 13. You may also consult *Cedrenus*, *Nicephorus*, *Constantinus Porphyrogennetus* in the *Manipulus of Combesfisius*, p. 79, &c. extant.
2. *The Epistle of Christ to Peter and Paul.* Augustin. contra Faustum; l. 28 c. 13.
3. *The Parables and Sermons of Christ.* Euseb. Hist. Eccl. l. 3. c. 39.

4. *A Hymn which Christ secretly taught his Apostles and Disciples,* Augustin. Epist. 253. ad Ceretum Episcopum.
5. *A Book of the Magic of Christ,* Augustin. de consensu evangelico, l. i. c. 9, 10. If it be not the same with the Epistle to Peter and Paul.
6. *A Book of the Nativity of our Saviour, of the Holy Virgin his Mother, and her Midwife.* Gelasius apud Gratianum; Decret. i. part. Dist. 15. c. 3. But I believe this is the same with the Gospel of James; whereof in its due Order.

## II. MARY.

1. *An Epistle to Ignatius:* Which is now extant among his Works.
2. *Another Epistle to the Inhabitants of Messina:* To be read among the same Ignatius's Works.

3. *A Book of the Nativity of the Virgin Mary*, Usually publish'd with St. Jerome's Works.
4. *Another Book about the Death of Mary*, is said by Lambecius to ly unpublish'd in the Emperor's Library, T. 4. p. 131.
5. We shall not insist on *the Book of Mary concerning the Miracles of Christ, and the Ring of King Solomon.*

### III. PETER.

1. *The Gospel of Peter.* Origen. T. 11. Comment. in Mat. Hieron. in Catalog. Scriptor. Eccles. c. 1. Euseb. Hist. Eccles. l. 3. c. 3, 25. Idem, l. 6. c. 12.
2. *The Acts of Peter.* Euseb. Hist. Eccles. l. 3. c. 3. Hieronym. in Catalogo. Origen. Tom. 21. Comment. in Joan. Isidorus Peliota, l. 2. Epist. 99.
3. *The Revelation of Peter.* Clem. Alex. in Epitom. Theodot. Euseb.

feb. Hist. Eccles. l. 3. c. 25. l. 6.  
 c. 14. Idem, l. 3. c. 3. Hieron.  
 in Catalago, c. 1. Zozomen.  
 Hist. Eccles. l. 7. c. 19.

4. *The Epistle of Peter to Clemens*,  
 is still shewn in the *Æthiopic*  
 Language by the Eastern Chris-  
 tians. Tilmont, Hist. Eccles.  
 Tom. 1. part. 2. pag. 497. And  
 he has it from *Cotelerius*. *The*  
*Epistle of Clemens to James*, is  
 publish'd in the *Clementines*.

5. *The Doctrine of Peter*. Origen,  
 in præfat. ad libros principiorum  
 Gregor. Nazian. epist. 16. Eli-  
 as Levita in notis ad Nazianzeni  
 Orationem ad cives trepidantes.

6. *The preaching of Peter* (if it be  
 not the same with his *Doctrin*)  
 Origen. Tom. 14. in Joan. Idem,  
 in præfat. ad Libros principio-  
 rum. Clem. Alex. Stromat. l. 1.  
 & l. 6, &c. Lactant. l. 4. c. 21.  
 Autor libri de baptismo Hæreti-  
 corum inter opera Cypriani.  
 Joan. Damascen. l. 2. parallel. c. 16.

7. *The Liturgy of Peter*, publish'd by *Lindanus* at *Antwerp* in the Year 1588, and at *Paris*, Anno 1595.
8. *The Itinerary, or Journys of Peter* (mention'd by *Epiphanius*, *Hæres.* 30. n. 15. and by *Athanasius* in his *Synopsis* of the *Scriptures*;) I believe to be the same with the *Recognitions of St. Clement* still extant, wherein we have a very particular Account of *Peter's Voyages and Performances*.
9. *The Judgment of Peter*. *Hieronym.* in *Catalogo*, c. 1.

#### IV. ANDREW.

1. *The Gospel of St. Andrew*. *Gelasius* in *Decreto*, &c.
2. *The Acts of St. Andrew*. *Euseb.* *Hist. Eccles.* l. 3. c. 25. *Epiphan.* *Hæres.* 47. n. 1. Item, 61, 63, 47. *Philastrius* in *Hæres.* 8. *Gelasius* in *decreto*; & *Turribius*

bius Asturicensis apud Paschasi-  
um Quesnerum inter epistolas  
Leonis magni, p. 459.

## V. J A M E S.

1. *The Gospel of St. James, or his Protoevangelion.* Origen, Tom. 11. Comment. in Mat. Epiphan. Hæref. 30. n. 23. Eustathius Antiochen. Comment. in Hexae-  
mer. Epiphanius monachus in notis Allatii ad Eustathium. Multa ex hoc Evangelio mutu-  
asse Gregorium Nyssenum, taci-  
to Jacobi nomine, monet Alla-  
tius ibid. This Book is now in  
Manuscript in the Library of  
*Vienna*, as is said by *Lambecius*, l.  
5. p. 130. Father *Simon* says,  
he has seen two Manuscript Co-  
pies of it in the King of *France's*  
Library. *Nouvelles Observati-  
ons, &c.* p. 4. It was printed by  
*Neander* and also by *Grynaeus* in  
the first Volum of his *Orthodoxo-  
graphs.*

2. *The*

2. *The Liturgy of St. James* is printed in the second Tome of the *Bibliotheca Patrum*, at *Paris*, *Anno 1624*.
3. We mention'd before *The Book of St. James concerning the Death of the Virgin Mary*; but there want not Reasons to believe *John*, and not *James*, to be the Author of it.

## VI. JOHN.

1. *The Acts of St. John.* Euseb. Hist. Eccles. l. 3. c. 25. Epiphan. Hæres. 47. n. 1. Augustin. l. 1. contra adversarios legis & prophetarum. Turribii Scriptum inter Epistolas Leonis magni; & Phot. in codice 229.
2. Another Gospel of *John*. Epiph. Hæres. 30. n. 23.
3. *The Itinerary, or Voyages of St. John.* Gelasius in decreto.
4. *The Liturgy of St. John.* It was together with several others printed

printed in *Syriac* at *Rome*. See Father *Simon* in his Supplement to *Leo of Modena*.

5. We spoke twice before of St. *John* or *St. James's Book about the Death of the Virgin Mary*.
6. The Traditions of St. *John*. Euseb. Hist. Eccles. l. 3. c. ult.

### VII. PHILIP.

1. *The Gospel of St. Philip*. Epiphani. Hæref. 26. n. 13. Timotheus Presbyter a Combefisio editus in tomo secundo Auctuarii.
2. *The Acts of St. Philip*. Gelasius in Deceto.

### VIII. BARTHOLOMEW.

2. *The Gospel of St. Bartholomew*, Hieronym. in prolegom. Com. in Mat. Dionysius Areopagita de *Mystica Theologia*, cap. 1.

### IX. THO-

## IX. THOMAS.

1. *The Gospel of St. Thomas.* Origen. in Homil. ad Luc. Euseb. Hist. Eccles. l. 3. c. 25. Nicephor. in Stichometria. Ambros. in Comment. ad Luc. Augustin. contra Faustum, l. 22. c. 79. Cyril. Hierosolym. Catech. 4. 6. Gelasius in decreto.
2. *The Acts of St. Thomas.* Epiphan. Hæres. 47. n. 1. Idem, Hæres. 61. n. 1. Augustin. contra Adimant. Idem, l. 1. de sermone Dei. Idem, contra Faustum, l. 22. c. 79.
3. *The Revelations of S. Thomas.* Gelasius in Decreto.
4. *The Itinerary of St. Thomas.* Gelasius in Decreto. Nicephor. in Stichometria.
5. *The Book of the Infancy of Christ by St. Thomas.* Epiphan. Hæres. 34. n. 18. Nicephor. in Stichometria. Gelas. in Decreto. Lambecius says,

says, that this Book lies in Manuscript in the Library of Vienna, Tom. 7. p. 20. Father Simon writes that there is a Manuscript Copy of it in the French King's Library; *Nouvelles Observations, &c.* It was printed two Years since in *Latin*, and *Arabic* with learned Notes by Mr. Syke at Utrecht.

## X. M A T T H E W.

1. *The Liturgy of St. Matthew.* Tom. 27. Bibliothecæ Patrum Lugdunensis. Natalis Alex. in sæculo 1. part 1. c. 11. art. 1. Gerardus, tom. 1. Conf. Cathol. There is also a Liturgy attributed to St. *Mark.*

## XI. THADDÆUS.

1. *The Gospel of St. Thaddæus.* Gelasius in Decreto.

## XII. MATTHIAS.

1. *The Gospel of St. Matthias.* Origen. Homil 1. in Luc. Euseb. Hist. Eccles. l. 3. c. 25. Hieronym. in prolegom. ad Comment. in Mat. Ambros. in Comment. ad Luc. Gelas. in Decreto.
2. *The Traditions of St. Matthias.* Clem. Alex. Stromat. l. 7.

## XIII. PAUL.

1. *The Acts of St. Paul.* Origen. l. 1. c. 2. de Principiis. Idem, tom. 21. in Joan. Euseb. l. 3. c. 3. Hist. Eccles. c. 25. Philastrius, Hæres. 88.
2. *The Acts of Paul and Thecla.* Tertullian. de Baptismo. c. 17. Hieronym. de Script. Eccles. in Paulo & Luca. Augustin. l. 30. contra Faustum, c. 4. Gelasius in Decreto. Nuper Editus est hic Liber Oxonii. Epiphan. Hæres. 78. n. 16. Extant.

3. *The*

3. *The Epistle of Paul to the Laodiceans.* Tertullian adversus Marcion. l. 5. c. 17. Hieronym. in Catalogo, c. 5. Philastr. in Hæref. 88; Theodoret. tom. 8. Hæref. 47. n. 9. & alibi. Legatur etiam Theophylactus. extant.
4. *A third Epistle of Paul to the Thessalonians.* 2 Thes. 2. 2.
5. *A third Epistle to the Corinthians, and a second to the Ephesians.* 1 Cor. 5. 9. Ephes. 3. 3.
6. *The Epistles of Paul to Seneca, with those of Seneca to Paul.* Hieronym. in Catalogo, c. 12. Augustin. de Civitate Dei, l. 6. c. 10. Idem, in Epist. 54. ad Macedonium. extant.
7. *The Revelation of St. Paul.* Epiphan. Hæref. 38. n. 2. Zozomen. Hist. Eccles. l. 7. c. 19. Augustin. Tract. 98. in Joan. Theophylact. in Schol. ad 2. ad Corinth. Mic. Glycas. annal. part 2. Gelas. in Decreto. Zozomen. Hist. Eccles. l. 7. c. 19.
8. *The*

8. *The Preaching of St. Paul.* Clem.  
Alex. Stromat. l. 6. Lactant. l. 4.  
c. 21. Autor etiam Anonymus de  
non iterando Baptismo, à Rigal-  
tio in observationibus ad Cypri-  
anum insertus.

9. *Saint Paul's Narrative concerning  
the charming of Vipers, reveal'd to  
him by St. Michael in a Dream.*  
*Lambecius* says, that there is now  
a Manuscript of this Book in  
the Library of Vienna, Tom. 5.  
p. 103.

10. *The Anabáticon of Saint Paul,*  
wherein he relates what he saw  
when he was snatch'd up into the  
third Heavens. Epiphan. Hæres.  
38. n. 2.

11. Som would infer from his own  
Words, that he wrote *a Gospel*;  
*In the day*, says he, *when God shall  
judge the Secrets of Men by Christ  
Jesus according to my Gospel.*  
Rom. 2. 16.

XIV. *Of the Gospels of Judas Iscariot, of Eve, and Abraham, &c.*

1. That none of the Apostles might be thought unable to write a Gospel we find one alledg'd by the *Caianites*, a Sect of the *Gnostics*, under the Name of *Judas Iscariot*. Epiphan. Hæref. 38. Theodoret. l. i. de Hæret. Fabul. c. 15.
2. Nor should we wonder at *Judas's* being an Author, when we read of the Prophetical Gospel of *Eve*, whom the *Gnostics* reckoned a Patroness of their Opinions, and to have receiv'd extraordinary Knowledg and Light in her Conference with the Serpent. Epiphan. Hæref. 26. n. 2.
3. The *Sethians*, another sort of *Gnostics*, shew'd an *Apocalypse under the Name of the Patriarch Abraham*; not to mention his learned Pieces of Astrology, nor the Books of *Adam* believ'd by the

D

Jews.

Jews. Epiphan. Hæref. 30. n. 16.  
Isidor. Pelusiot l. 2. Epist. 99.

4. *The Prophecy of Enoch*, which St. Jude quotes, is for the most part still extant, and was believ'd to be Genuin by several Fathers, who alledg it in defence of the Christian Religion. Origen. contra Cels. l. 5. Idem de Principiis. Tertullian. de habitu Muliebri, c. 3, &c.

5. *The Testament of the twelve Patriarchs*, the *Assumption of Moses*, the *Book of Eldad and Medad*, the *Psalms of King Solomon*, the *Revelation of Zachary*, and the *Vision of Isaiah*; but I forget that I am reciting the spurious Books of the Christians, and not of the Jews, who, when there's occasion, will afford as large a Catalogue.

XV. *Of the Gospels of the Hebrews  
and the Egyptians; with som  
general Pieces.*

1. *The Gospel of the twelve Apostles.*

Origen. Homil. 1. in Luc. Ambros. in Proœm. Commentar. in Luc. Theophylact. Comment. in cap. 1. v. 1. secundum Lucam, &c. But this Piece was, I believe, Originally the same with

2. *The Gospel of the Hebrews.* Ignat.

in Epist. ad Smyrnæos. Clem. Alex l. 1. Stromat. Origen. tract. 8. in Matt. Idem, Homil. 14. in Jerem. & in Comment. ad Joan. Epiphan. Hæref. 30. n. 13, 22, &c. Hieronym. in Catalogo Script. Eccles. c. 4. & alibi Pas-sim. This Gospel several have maintain'd to be the Original of St. Matthew.

3. *The Gospel of the Egyptians,* Clem.

Rom. Epist. 2. ad Corinth. c. 12. Clem. Alex. l. 3. Stromat. Id. ibid.

Origen. Homil. in Luc. Epiphian. Hæref. 62. n. 2.

4. *The Apostles Creed*, tho' of late Years it begins to be call'd in question.

5. *The Doctrine and Constitution of the Apostles*. Euseb. Hist. Eccles. l. 3. c. 25. Athanas. in Synopsi. Epiphian. Hæref. 80. n. 7. 45. n. 5. 70. n. 10. 75. n. 6. Idem in Compendiaria fidei expositione, n. 22. Incertus de Aleatoribus inter Scripta Cypriani. There are Διδαχαι and Διδασκαλιαι, or Doctrines, both attributed to every one of the Apostles singly, and also to their Companions and immediat Successors, too long to insert particularly. These Doctrines were bound with the other Books of the New Testament, as appears by the *Stichometry* of Ncephorus and Anastasius; tho' it was not always pretended, that they were Original Pieces, but rather Collections of what

what the Companions and Successors of the Apostles either heard, or pretended to hear from their own Mouths.

6. We need not produce our Authorities for *the Canons and Constitutions of the Apostles*, since so many learned Members of the Church of *England* have written large Volums to prove 'em genuin.
7. *The Precepts of Peter and Paul.* This Book lies in Manuscript in the Great Duke's Library in *Florence*, if we believe *Ludovicus Jacobus a Sancto Carolo* in his *Bibliotheca Pontificia*, l. 1. pag. 177.
8. The present *Coptic* Christians have a Book of Doctrins, which they believe was compos'd by the twelve Apostles, with the Assistance of St. *Paul*, &c.
9. *The Gospel of Perfection.* Epiphan. Hæref. 26. n. 2.

10. *The Acts of all the Apostles, written by themselves.* Epiphan. Hæres. 30. n. 16. Isidor. Pelus. l. 2. epist. 99. Varadatus in epist. ad Leonem Imp. Tom. 4. Concil. Labbæi. col. 978. Jo. Malala, Chronograph. l. x.

11. *The Itinerary of all the Apostles,* as well as of every one of 'em singly, was formerly extant.

XVI. *Of the Writings of the Disciples and Companions of the Apostles.*

OF the Books ascrib'd to the Disciples and Companions of the Apostles, and which are still extant, som are thought genuin and of great Authority at this time: Every one were approv'd at som time, or by som Party: And yet I am of Opinion, that it is the easiest Task in the World (next to that of shewing the Ignorance and Superstition of the Writers) to prove

prove them all Spurious, and fraudulently impos'd on the Credulous. Those I mean, are the Epistles of *Clemens Romanus* to the *Corinthians*, his *Recognitions*, *Decretals*, and other Pieces bearing his Name : All the Epistles of *Ignatius* ; the Epistle of *Polycarpus* to the *Philippians*, with his other Writings ; The Acts of the Martyrdom of *Ignatius* and *Polycarpus* ; The Pastor of *Hermas* ; The Epistle of *Barnabas* ; The Works of *Dionysius* the Areopagite ; The Epistle of *Marcellus*, Peter's Disciple, to *Nereus* and *Achilleus*, and his Treatise of the Conflict of *Peter* and *Simon Magus* ; The Life of Saint *John*, by *Prochorus* ; The Petition of *Veronica* to *Herod* on the behalf of *CHRIST* ; The Passion of *Timothy* by *Polycrates* ; The Passions of *Peter* and *Paul* in two Books by *Linus* ; The two Epistles of *Martial* of *Limousin*, and the Life of the same by *Aurelian* ; The Gospel of *Nicodemus* ; The Histo-

ry of the Apostolical Conflict by *Abdias*, who is said to be appointed first Bishop of *Babylon* by the Apostles ; The Passion of Saint *Andrew* written by the Presbyters of *Achaia* ; The Epistle of *Evodius*, entitul'd *the Light* ; the Altercation of *Jas-  
son* and *Papiscus* ; The Acts of *Ti-  
tus* compos'd by *Zena*, St. *Paul's* Companion, with a multitude of other Acts and Passions. The Gospel of *Barnabas*, the Revelation of *Stephen*, the Passion of *Barnabas*, and the Epistles of *Joseph the Ari-  
mathean* to the *Britons* are quite lost ; and were they extant, would probably appear to be as foolish and fabulous as the rest.

### XVII. Of Pieces alledg'd in favor of Christianity, which were forg'd under the Name of Heathens.

1. The Works of *Trismegistus* and *Asclepius*, extant.

2. The

2. The Books of *Zoroaster* and *Hystaspes*.
3. The *Sibyllin* Oracles cited so frequently, and with such Authority by the Primitive Fathers, that \* *Celsus* takes occasion from thence to nick-name the Christians *Sibyllists*. extant.
4. The Letter of *Pontius Pilat* to *Tiberius*, with the Speech of *Tiberius* to the Senat. extant.
5. The Epistle of *Lentulus*, giving a Description of the Person of CHRIST. extant.
6. The Epistles or Orders of *Adrian*, *Antoninus Pius*, and *Marcus Aurelius*, in favor of the Christians. extant in *Justin Martyr*, &c. &c. &c.

\* *Origen. contr. Cels. l. 5.*

HERE'S a long List for Mr. BLACKHALL, who, 'tis probable, will not think the more meanly of himself for being unacquainted with these Pieces ; nor, if that were all, should I be forward to think the worse of him on this Account : but I think he is to blame for denying that there were any such, because he knew nothing of 'em ; much less should he infer from thence, that I deny'd the Scriptures ; which Scandal however, because manifestly proceeding from Ignorance, I heartily forgive him, as every good Christian ought to do.

To explain now therefore the several Members of the Passage in MILTON's Life : In the first place, by the sanguineous Pieces I meant, tho' not all, yet a good parcel of those Books in the Catalogue, which I am persuaded were partly forg'd by som more zealous than discreet Christians, to supply the brevity of the

the Apostolic Memoirs ; partly by designing Men to support their privat Opinions, which they hop'd to effect by virtue of such respected Authorities : And som of 'em, I doubt, were invented by Heathens and Jews to impose on the Credulity of many wel-dipos'd Persons, who greedily swallow'd any Book for Divine Revelation that contain'd a great many Miracles , mixt with a few good Morals, while their Adversaries laught in their Sleeves all the while, to see their Tricks succeed, and were rivetted in their ancient Prejudices by the greater Superstition of such Enthusiasts.

IN the second place, by the Books of whose Spuriousness I said the World was not yet convinc'd, tho' in my privat Opinion I could not think 'em genuin, I meant those of the other great Persons, or the suppos'd Writings of certain Apostolic Men (as they call 'em) which are at

at this present, as well as in ancient times, read with extraordinary Veneration. And they are the Epistle of BARNABAS, the Pastor of HERMAS, the Epistle of POLYCARPUS to the *Philippians*, the first Epistle of CLEMENS ROMANUS to the *Corinthians*, and the seven Epistles of IGNATIUS. These are generally receiv'd in the Church of *Rome*, and also by most Protestants ; but those of the Church of *England* have particularly signaliz'd themselves in their Defence, and by publishing the correctest Impressions of them. The Ancients paid them the highest Respect, and reckon'd the first four of 'em especially, as good as any part of the New Testament. The Epistle of BARNABAS is by \* CLEMENS ALEXANDRINUS, and ORIGEN, not only reckon'd genuin, but cited as Scripture ; tho' he says in express Terms, That *the Apostles, before their Conversion, were the greatest Sinners in*

\* Strom. l. 2. & 5. Contra Cel. l. 1. de Princip. l. 3.  
Na-

*Nature*; which, if believ'd, would rob us of an Argument we draw from their Integrity and Simplicity against Infidels, to say nothing now of the many other ridiculous Passages in **BARNABAS**. The Pastor, or Visions, Precepts, and Similitudes of **HERMAS** (who is suppos'd to be the Person mention'd by **PAUL** in his Epistle to the *Romans*) is cited as Canonical Scripture by \* **IRENÆUS**, **CLEMENS ALEXANDRINUS**, **ORIGEN**, and others, and was for such receiv'd by several Churches, tho' I think it the sillyest Book in the World. The Epistle of **POLYCARPUS** (the suppos'd Disciple of St. **JOHN**) was read in the Churches of *Asia*, and is quoted by † **IRENÆUS**, **EUSEBIUS** and others. The Epistle of **CLEMENS ROMANUS** (whom they would have to be the same that's mention'd by **PAUL** in his Epistle to the *Phi-*

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\* Advers. Hæref. l. 4. c. 3. Stromat. l. 1. 2. 4. 6.  
princip. l. 1. c. 3. l. 2. c. 1. Homil. 10. in Hos. &  
alibi passim. † L. 1. contr. Hæref. Euseb. Hist.  
Eccles. l. 4. c. 14. Phot. cod. 126.

*lippians)* is cited by \* IRENÆUS, CLEMENS ALEXANRINUS, ORIGEN, EUSEBIUS, and others. The Epistles of IGNATIUS are quoted by † IRENÆUS, EUSEBIUS, with several more ; but particularly by \* ORIGEN, who says, that in one of 'em he found it very elegantly written, That *the Virginity of MARY was a Secret to the Devil* ; which † *Virginity, with her Delivery, and the Death of our Lord*, IGNATIUS says, were *Three famous Mysteries wrought in the Silence of God*. These Words may be now read in the Epistle of IGNATIUS to the *Ephesians*. Now these are the Books of whose Genuinness and Authority I took the Liberty to doubt, notwithstanding the better Opinion which is entertain'd of 'em by others. My present Business is

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\* Contra Hæret. l. 3. c. 3. Stromat. l. 1, 4, 5, 6. De Princip. l. 2. Hist. Eccles. l. 3. c. 16, 36. l. 4. c. 22, 23. † Contra Hæret. l. 5. c. 28. Hist. Eccles. l. 3. c. 36. \* Homil. 6. in Luc.

† Ἐλάτε οὐδὲ χοντα τέλων Θεότες οὐ παρθενία Μαρίας, καὶ οὐ ποκετὸς εὐτῆς, οὐ μοίως καὶ οὐ διάβατος τέλειος, τρία μυστήρια κραυγῆς ἀπίναται εἰς ιησοῦ χριστὸν Θεόν εποράχθη. Ep. ad Ephes.

not to insist on this Subject, but to clear my self of an Imputation, which I thought no body could infer from my Words. Yet since many were less knowing than I imagin'd, tho' Mr. BLACKHALL alone has the Candor of publishing his Weakness to the World, I assure 'em all that I alluded to these Books ; and I hope they will be just enough in allowing me best to explain my own meaning, and prove so tender of their own Reputation, as to consider well of it, before they censure me another time.

BUT tho' I will not, as I said, enter now into a particular Discussion of these Writings, yet I shall offer one thing to the Consideration of their Defenders. Either they really believe the Epistles of BARNABAS and CLEMENS (for Example) to be theirs, or to be supposititious. If not theirs, there's a speedy end of the Dispute, and I have attain'd my End without more

more Argumentation. But if they think 'em genuin, why do they not receive 'em into the Canon of Scriptures, since they were the Companions and Fellow laborers of the Apostles, as well as St. MARK or St. LUKE ? If this Quality was sufficient to entitle the two last to Inspiration, why should it not do as much for the two first ? And if this be not all the Reason, pray let us know the true one, having never heard of any other. To say, that tho' the Books are authentic, yet they ought not to be receiv'd now into the Canon, because the Ancients did not think fit to approve 'em, is but a mere Evasion : For 'tis well known, that till after EUSEBIUS's time, neither the second Epistle of PETER, nor that of JAMES, or J U D E, with som others, were approv'd as Canonical ; and yet they were afterwards receiv'd by the whole Church. Wherefore then may not we as well at this time establish

stablish the Epistles of CLEMENS and BARNABAS , if they be undoubtedly theirs, which I shall be persuaded their Patrons believe, when they quote 'em as Scripture, and then I know where to have them, and how to deal with 'em. But of this enough.

I SAID above, that by the spurious Pieces I meant only a great part of the Books which are recited in the Catalogue ; for others of 'em do not seem to deserve so mean a Rank : and I am so far from rejecting all those Books of the New Testament which we now receive, that I am rather solicitous left, as in the dark Ages of Popery, those we commonly call Apochryphal Books, were added to the Bible, so at the same time, and in as ignorant Ages before, several others might be taken away , for not suiting all the Opinions of the strongest Party. Nor is it unworthy observation , that most of these Books are condemn'd by the Decree

of Pope GELASIUS. How many true and spurious Gospels or Histories of CHRIST were extant in St. LUKE's time, God knows ; but that there were several may be evidently infer'd from his own WORDS, who tells

**Luc. i. 1,** THEOPHILUS, that many had undertaken the same Work before him, and, as if he alluded to som spurious Relations, assures him, that he'll write nothing but what he receiv'd from such as had a perfect knowledg of those Matters from the beginning. That there should be first and last, but just the number of Four, I never heard of any that went about to demonstrat, except IRENÆUS the fam'd Successor of the Apostles ; and he positively \*

\* Firma & vera est nostra de illis ostentio ; Neque autem plura numero quam hæc sunt, neque rursus, pauciora capit esse Evangelia. Quoniam enim quatuor regiones mundi sunt in quo sumus, & quatuor principales Spiritus, & disseminata est Ecclesia super omnem terram ; columna autem & firmamentum Ecclesiae est Evangelium & spiritus vitæ ; consequens est quatuor habere eam columnas undique flantes incorruptibilitatem, & vivificantes homines.—His igitur sic se habentibus vani omnes & indocti, & insuper audaces, qui frustrantur speciem Evangelii : & vel plures quam dictæ sunt, vel rursus pauciores inferunt personas Evangelii. *Adversus Hæres. l. 3. 11.*

firms, that there cannot be more, nor fewer than Four Gospels: 'For, says he, ' there be Four Regions of ' this World wherein we live, with ' Four principal Winds, and the ' Church is spread over all the ' Earth: But the Support and ' Foundation of the Church is the ' Gospel, and the Spirit of Life: ' Therefore it must follow, that it has ' Four Pillars, blowing Incorruptibi- ' lity on all sides, and giving Life ' to Men. Then he corroborates his Argument from the Four Cherubims, and the Four Faces in EZEKIEL'S Vision; to wit, of a Lyon, Ezek. 6. an Ox, a Man, and an Eagle; 6, 10. which is the Reason, by the way, why the Four Evangelists are painted with these Emblems in the Mass-Book and in our Common Pray'r-Book. So he concludes at last, That ' they are all vain, unlearn'd, and im- ' pudent, who after this would assert, ' that there were more or fewer than ' 4 Gospels. Where we may observe,

that Mr. BLACKHALL has the War-  
rant of an ancient Father for gi-  
ving hard Names to such as con-  
temn precarious Reasoning : And  
indeed it is but too manifest to be  
deny'd , that no Order of Men  
have more violated the Rules of  
Decency and Civility in their Wri-  
tings, than those whose Business it  
is to teach others Moderation,  
Patience, and Forgiveness ;  
nor was there ever any Cause more  
defended by the Dint of Calumny  
than that of Religion, which least  
needed it of any other.

SEVERAL of these Books where-  
of I now treat, are quoted to prove  
important Points of the Christian Re-  
ligion by the most celebrated Fa-  
thers, as of equal Authority with  
those we now receive ; and the  
Testimony of these Fathers was the  
principal Reason of establishing  
these in our present Cannon, and is  
still alledg'd to that purpose by all  
that write in defence of the Scrip-  
tures.

tures. Of so much weight is this Testimony, that Eusebius \* rejects the Acts, Gospel, Preaching, and Revelation of Peter from being Authentic, for no other Reason, but because no Ancient or Modern Writer (says he) has quoted Proofs out of them. But herein Eusebius was mistaken ; for the contrary appears by the Testimonies markt in the Catalogue, and which any body may compare with the Originals. In another place he † says, That the Gospels of Peter, Thomas, Matthias, and such like, with the Acts of Andrew, John, and the other Apostles are spurious, because no Ecclesiastic Writer from

\* Τόπε τῶν ἐπικεκλημένων αὐτοῖς προξεων, καὶ πάχετον οὐ πονώντες, ενδὸν ἐναγγέλιον, τόπε λεγόμενον αὐτοῖς κηρυγμα, καὶ τὸ καλεμένον ἀποκελυφίν, οὐ δῆλος ἐν λαθολικήσισμε παρεδοθέντα. ὅπις μήτε ἀρχαῖαν μήτε των κατὰ θύετος σέκλησισισματικὸς συγγεγενεσταῖς ἔχειταιν ανεκχειστο μαρτυρίαις. Hist. Eccles. l. 3. c. 3.

† Ήπειρώς Πέργε, καὶ Θαμᾶ, καὶ Μαρδίτι, οὐ καὶ πίναν πασσάτες δὲ λαων ἐναγγέλια περιεχόσις ή ως Αρδέσεις καὶ Ιαδίν. καὶ τῶν ἄλλων ἀπεισόλων περιέχεις, οὐ καθένι θεομάτιον τογγείμενον κατά διαδοχας συκλοπιστικῶν πισ ανής εἰς μυνημένοις γεννησίσισμε. Ibid. c. 25.

the time of the Apostles down to his own, has vouchsaf'd to quote them, which is absolutely false of som, as we have already shewn. So that Mr. BLACKHALL is not the only Man, I find, who makes his own Reading the Measure of all Truth; and a Thousand to One but now he justifies this Practice, since he can prove it from Antiquity, and he has got the Authority of so great a Father on his side. Had EUSEBIUS found any of these Piecces cited by the precedent Orthodox Writers, he would have own'd them as the genuin Productions of the Apostles, and admitted them (as we say) into the Canon; but having met no such Citations, he presently concluded there were none, which made him reject those Books: And, I say, what I have already demonstrated, that Proofs were quoted out of som of 'em long before, so that they might still belong to the Canon for all EUSEBIUS.

TO

TO these Considerations two Objections may perhaps be made. First, It is unlikely, they'll say, that Eusebius should not have read the Ancients ; nay, that the contrary appears by his many Citations out of them ; and that consequently those Works of the Fathers, which we have now in our Hands, are not the same which were read in his time, or that at least they are strangely adulterated , and full of Interpolations. With all my Heart : But then let us not be urg'd by their Authority in other Points no more than in this , since in one thing they may as well be alter'd and corrupted as in another ; and indeed , by a common Rule of Equity (being found chang'd in som places) they ought to be so reputed in all the rest, till the contrary be evidently prov'd.

THE second Objection is, That altho' these Pieces have bin acknowledg'd to be the Writings

of those Apostles whose Names they bear, at certain times, and in som Churches, yet they were expressly rejected by others. To this I answer, That there is not one single Book in the New Testament which was not refus'd by som of the Ancients as unjustly father'd upon the Apostles, and really forg'd by their Adversaries; which as no body thinks it now a good Reason to disapprove them, so I see not how it should any more conclude against my Opinion. But because the various Sects of those early Days did, like us, condemn one another for damnable Heretics; and the admitting or refusing, the framing or corrupting of certain Books, were som of the Crimes which were mutually imputed, I shall now insist only on the Epistle to the *Hebrews*, that of *JAMES*, the second of *PETER*, the second and third of *JOHN*, the Epistle of

of JUDE, and the Revelation. These seven Pieces were / a long time plainly doubted by the \* Ancients, particularly by those whom we esteem the soundest part ; and yet they are receiv'd, (not without convincing Arguments) by the Moderns. Now, I say, by more than a Parity of Reason, that the Preaching and Revelation of PETER (for Example) were receiv'd by the Ancients, and ought not therefore to be rejected by the Moderns, if the Approbation of the Fathers be a proper Recommendation of any Books.

THE Council of *Laodicea*, which was held about three hundred and sixty Years after CHRIST, and is the first Assembly wherein the Canon of Scripture was establisht, could not among so great a

\* Let the third and twenty first Chapters of the Ecclesiastical History of *Eusebius* be consulted, with what St. *Jerome* has written on the same Subject.

variety of Books as were then abroad in the World, certainly determin which were the true Monuments of the Apostles, but either by a particular Revelation from Heaven, or by crediting the Testimony of their Ancestors, which was always better preserv'd and convey'd by Writing than by Oral Tradition, the most uncertain Rule in Nature, witness the monstrous Fables of Papists, Rabbins, Turks, and the Eastern Nations both Christians and Idolaters. But of any extraordinary Revelation made to this Council we hear not a Word; and for the Books I defend, I have the same Testimony which is usually alledg'd in the behalf of others. However, I shall not be too hasty to make a final Decision of this Matter with my self, least I incur the dreadful Curse which the Author of the Revelation pronounces against such as shall add or take

Rev. 22. 18, 19. thor of the Revelation pronoun-  
ces against such as shall add or  
take

take away from that Book. Let Mr. BLACKHALL be assur'd, that if he must needs have me to be a Heretic I am not unteachable, tho' I would not have it reputed Obstinatey if I should not surrender without satisfactory Reasons. Instead therefore of censuring and calumniating (which ought not to be reckon'd Virtues in any Order of Men, and least of all in the Ministers of the Gospel) let such as are better enlighten'd endeavor to extricat the Erroneous out of these or the like Difficulties, that they may be able to distinguish truly, and that in such an extraordinary number of Books, all pretending equally to a Divine Origin, they may have som infallible Marks of discerning the proper Rule, lest they unhappily mistake the false one for the true.

HOW necessary it is to have the Canon of Scripture set in its due light, we may learn from the an-

Ancient as well as our Modern Unbelievers. Celsus \* exclaims against the too great Liberty which the Christians (as if they were drunk, says he) took of changing the first writing of the Gospel three, or four, or more times, that so they might deny whatever was urg'd against 'em as retracted before. Nay, as low down as St. Augustin's time, was there not a very considerable Sect of the Christians themselves, I mean the *Manichæans*, who shewed other Scriptures, and deny'd the Genuineness of the whole New Testament. One of these call'd Faustus, after shewing that his Adversaries disapprov'd of several things in the Old Testament, thus pursues his

\* Τίνας τῶν πιστεύονταν φίσιν (Κέλσος) ὡς ἐπι μέσης ἔκοπτασεις τὸ ἐφεσέ αι αὐτοῖς. μεταχαρεγόπειν ἐπὶ τὸ πρώτης γραφῆς τὸ ἐναντίλιον στιχῷ, καὶ τετραχῷ, καὶ πολλαχῷ καὶ μεταπλάσπειν ἵν' ἔχοιεν πρᾶς τὰς εἰλέγχους αἴρειν. Origen. l. 2. contra Cels.

† Argument : ‘ You think, says he, ‘ that of all Books in the World, ‘ the Testament of the Son only could ‘ not be corrupted , that it alone ‘ contains nothing which ought to ‘ be disallow’d ; especially when it ‘ appears, that it was neither written ‘ by himself nor his Apostles, but ‘ a long time after by certain ob- ‘ scure Persons, who, left no Cre- ‘ dit should be given to the Sto- ‘ ries they told of what they could ‘ not know, did prefix to their ‘ Writings partly the Names of ‘ the Apostles, and partly of those ‘ who succeeded the Apostles ; af- ‘ firming that what they wrote ‘ themselves was written by these :

† Solius filii putatis testamentum non potuisse corrumpi ; solum non habere aliquid quod in se debeat improbari : præsertim quod nec ab ipso scriptum constat, nec ab ejus apostolis : sed longo post tempore à quibusdam incerti nominis viris, qui, nè sibi non haberetur fides scribentibus quæ nescirent, partim Apostolorum nomina, partim eorum qui Apostolos fecerit viderentur, Scriptorum suorum frontibus indiderunt, alleverantes secun-

Where-

‘ Wherein they seem to me (continues he) to have bin the more hainously injurious to the Disciples of Christ, by attributing to them what they wrote themselves so dissonant and repugnant; and that they pretended to write those Gospels under their Names, which are so full of Mistakes, of contradictory Relations and Opinions, that they are neither coherent with themselves, nor consistent with one another. What is this therefore but to throw a Calumny on good Men, and to fix the Accusation of Discord on the Unanimous Society of CHRIST’s Disciples? The same FAUSTUS

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dum eos se scripsisse quæ scripserint. Quo magis mihi videntur injuria gravi affecisse discipulos Christi, quia quæ dissonantia & repugnantia sibi scriberent, ea referrent ad ipsos, & secundum eos hæc scribere se promitterentur Evangelia, quæ tantis sint referta erroribus, tantis contrarietatibus narrationum simul ac sententiarum, ut nec sibi prorsus, nec inter se convenient. Quid ergo aliud est quam calumniari bonos, & Christi Discipulorum concordem cœtum in crimen devocare discordiæ. *Augustin. contra Faust. l. 32. c. 2.*

a lit-

a little after accuses his Adversaries, who had Power enough to be counted Orthodox, in these express Words : \* ‘ Many things were foisted by your Ancestors into the Scriptures of our Lord, which, tho’ mark’d with his Name, agree not with his Faith. And no wonder, since, as those of our Party have already frequently prov’d, these things were neither written by himself nor his Apostles : but several Matters after their Decease were pick’d up from Stories and flying Reports by I know not what Set of Half-Jews ; and these not agreeing among themselves, who

\* *Multa à majoribus vestris eloquiis Domini nostri inserta verba sunt, quæ nomine signata ipsius cum ejus fide non congruunt; præfertim quia, ut jam sæpe probatum à nobis est, nec ab ipso hæc sunt, nec ab ejus Apostolis scripta: sed multa post eorum assumptionem à nescio quibus, & ipsis inter se non concordantibus Semijudæis, per famas opinionésque comperta sunt.*

ne-

' nevertheless publishing all these  
 ' Particulars under the Names of  
 ' the Apostles of the Lord, or of  
 ' those that succeeded them, have  
 ' feign'd their own Lyes and Errors  
 ' to be written according to them.

Since therefore the *Manichæans* rejected the whole New Testament, since the *Ebionites* or *Nazarens*, (who were the oldest Christians) had a different Copy of St. MATTHEW's Gospel, and the *Marcionites*, had a very different one of St. LUKE's ; since St. JOHN's was attributed to CERINTHUS, all the Epistles of St. PAUL were deny'd by som, a different Copy of 'em shewn by others ; and that the seven Pieces we mention'd before, were rejected a long time by all Christians, al-

Qui tamen omnia eadem in Apostolorum Domini conferentes nomina, vel eorum qui secuti Apostolos viderentur, errores ac mendacia sua secundum eos se scriptisse mentiti sunt. Augustin.  
ibid. l. 33. c. 3.

most

most with universal Consent, it had much more become Mr. BLACKHALL's Profession to appear better acquainted with these things, and commendably to spend his time in preventing the Mischievous Inferences which Heretics may draw from hence, or to remove the Scruples of doubting but sincere Christians, than so publicly to vent his Malice against a Man that never injur'd him, and who appears so little to deserve the Imputation of Incredulity, that his Fault (if it may be) does rather consist in believing more Scripture than his Adversaries.

WHAT need had Mr. BLACKHALL to inform that August Assembly how little he knew of the History of the Canon? A History of the greatest Importance, as well as containing the most curious Enquiries; and without an exact Knowledge whereof it is not conceivable that any Man can be fit

to convince Gainsayers, or to demonstrat the Truth of the Christian Religion, which, I suppose he will not think fit to deny is one of the principal Duties of a Minister. How little soever he knew before, he cannot be ignorant any longer that there were a Multitude of other Pieces attributed to CHRIST and his Apostles, besides those now receiv'd by the whole Christian Church. He might at his Leisure have learnt so much from the Fathers, or at least from others that had study'd 'em ; such as RIVET, Father SIMON, DU PIN, LITTIUS, Dr. CAVE, ERNESTUS GRABIUS who has lately publish'd som of those Fragments at *Oxford*, and several others ; tho' he has occasion'd me to present him now with a much larger Catalogue than was publish'd by any of these. I could add more not there mentioned, and other Authorities for those which are there :

there : but I have already done more than enough to prove a thing, whereof, till the last thirtieth of *January*, I thought few Laymen wholly ignorant, much less any one of the Clergy. Indeed I never thought the History of our Canon so impartially handled, or so fully clear'd as a Matter of such great Importance deserves ; and I despair of Mr. BLACKHALL's giving the World any Satisfaction in their Doubts concerning it. But I hope som abler Person of his Order may particularly write on this Subject ; which, if I see neglected also by them, I shall think it no Intrusion on their Office to undertake it my self : and if I ever write it, I promise it shall be the fairest History, and the only one of that kind that ever appear'd ; For I shall lay all the Matters of Fact together in their natural Order, without making the least Remark of my own, or giving it a Color in favor

favor of any Sect or Opinion, leaving all the Word to judge for themselves, and to build what they please with those Materials I shall furnish 'em.

I CONCLUDE this Point with one Observation, to shew with what Malice I am treated by some People, while others pass with them for the most Orthodox Men in the World, who have said infinitely more in plain and direct Words, than they could infer with all their Art from a few Expressions of mine, and which the most ignorant of my Adversaries could make no more than Insinuation at the worst. I talkt of spurious Pieces, and have now as well shewn what those Pieces were, as put a Distinction between 'em, and such as I thought genuin. But let us hear what a Person says, who, were he as much given to the World as many of his Friends, would make a more considerable Figure, considering his great Services

vices to the National Church, and the Respect he reciprocally receives from it ; I mean the famous DODWELL, who alone, tho' a Layman, understands as much of Ecclesiastic History as the Divines of all Churches put together. His Words are these : \* ' The Canonical Writings lay conceal'd in the Coffers of privat Churches or Persons, till the later Times of TRAJAN ; or rather perhaps of ADRIAN ; so that they could not com to the Knowldg of the whole Church. : For if they had bin publish'd, they wou'd have bin overwhelm'd under such a Multitude as were then of Apocryhal and Supposititious Books, that a new Examination and a

\* Latitabant usque ad recentiora illa, seu Trajani, seu etiam fortasse Hædriani tempora, in privatum ecclesiaram, seu etiam hominum Scriptis illa Canonica, nè ad Ecclesiæ Catholice notitiam pervenirent. Aut si in publicum fortasse prodiissent, adhuc tamen tanta Scriptorum Apocryphorum, Pseudepigraphorumque

new Testimony would be necessary to distinguish 'em from these false ones. And it is from this New Testimony (whereby the genuine Writings of the Apostles were distinguish'd from the spurious Pieces which went under their Names) that depends all the Authority which the truly Apostolic Writings have formerly obtain'd, or which they have at present in the Catholic Church. But this fresh Attestation of the Canon is subject to the same Inconveniences with those Traditions of the Ancient Persons that I defend, and whom IRENÆUS both heard

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turba obruebantur, ut ab iis internosci non possebant, quin novo opus esset examine, novoque Testimoniio. Et ab illo novo testimonio, quo factum est ut ab Apocryphis falsoque Apostolorum nomine insignitis Scripta eorum genuina distinguerentur, pendet omnis illa quam deinceps obtinebant, & quam hodiéque obtinent in Ecclesia Catholica Scripta vera Apostolica, Autoritas. Atqui recentior illa Canonis attestatio iisdem erat incommodis obnoxia, quibus & nostræ Senum, quos vidit Irenæus audivitque, Tradiditq[ue] etiam i[n]tra[m]it. and

' and saw : for it is equally distant  
 ' from the Original, and could not  
 ' be made, except by such only as  
 ' had reacht those remote Times.  
 ' But 'tis very certain, that before  
 ' the Period I mention'd of TRA-  
 ' JAN's time, the Canon of the Sacred  
 ' Books was not yet fixt, nor any  
 ' certain number of Books re-  
 ' ceiv'd in the Catholic Church,  
 ' whose Authority must ever after  
 ' serve to determin Matters of  
 ' Faith ; neither were the spurious  
 ' Pieces of Heretics yet rejected,  
 ' nor were the faithful admonisht  
 ' to beware of them for the future.  
 ' Likewise the true Writings of the

tiones ; erat enim illa tanto intervallo ab origi-  
 ne remota, nec plurium esse poterat quam eorum  
 qui etiam remotiora illa tempora attigerant.  
 Atqui certè ante illam Epocham, quam dixi  
 Trajani, nondum constitutus est librorum Sacro-  
 rum Canon, nec receptus aliquis in Ecclesia Ca-  
 tholica librorum certus numerus, quos deinde  
 adhibere oportuerit in sacris fidei causis dijudi-  
 candis, nec rejecti Hereticorum Pseudepigraphi,  
 monitive fideles, ut ab eorum usu deinde caverent.  
 Sic autem vera Apostolorum Scripta cum

Apostles us'd to be so bound up in one Volum with the Apocryphal, that it was not manifest by any Mark or public Censure of the Church, which of 'em should be prefer'd to the other. We have at this Day certain most authentic Ecclesiastic Writers of those times, as CLEMENS ROMANUS, BARNABAS, HERMAS, IGNATIUS, and POLYCARPUS, who wrote in this same Order wherein I have nam'd 'em, and after all the other Writers of the New Testament, except JUDE and the two JOHNS. But in HERMAS you shall not meet with one Passage, or any mention of

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Apochryphis in iisdem Voluminibus compingi solebant, ut nulla prorsus nota aut censura Ecclesiæ publica constaret quæ quibus essent anteferenda. Habemus hodiéqué horum temporum Scriptores Ecclesiasticos luculentissimos Clementem Romanum, Barnabam, Hermam, Ignatium, Polycarpum, qui hoc nimirum scriperint, quo illos nominavi ordine, omnes reliquis novi Testamenti Scriptis (exceptis Judæ, & Joannis utriusque) juniores. At novi Testamenti in Herma ne quidem unum locum in-

' the

the New Testament : Nor in all  
the rest is any one of the Evangelists call'd by his own Name.  
And if somtimes they cite any Passages like those we read in our Gospels, yet you'll find 'em so much chang'd, and for the most part so interpolated, that it can not be known whether they produc'd them out of ours, or som Apocryphal Gospels : nay, they somtimes cite Passages, which it is most certain are not in the present Gospels. From hence therefore it is evident, that no difference was yet put by the Church between the Apochryphal

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veneris. Apud reliquos nè unum quidem Evangelistam, nomine suo compellatam. Et si quos locos foris proferant quibus similia in nostris leguntur Evangelii ; ita tamen illos mutatos ut plurimum interpolatosque reperies, ut sciri nequeat an è nostris illos, an ex aliis produixerint Apocryphis Evangelii. Sed & Apocrypha adhibent iidem aliquoties, quæ certum est in hodiernis non habent Evangelii. Ut inde constet nullum adhuc inter Apocryphos

and

‘ and Canonical Books of the  
‘ New Testament ; especially if it  
‘ be consider’d, that they pass no  
‘ Censure on the Apochryphal, nor  
‘ leave any Mark whereby the Rea-  
‘ der might discern that they at-  
‘ tributed less Authority to the  
‘ spurious than to the genuin Go-  
‘ spels : from whence it may  
‘ reasonably be suspected, that if  
‘ they cite somtimes any Passages  
‘ conformable to ours, it was not  
‘ don thro’ any certain design, as if  
‘ dubious things were to be con-  
‘ firm’d only by the Canonical  
‘ Books ; so as it is very possible

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Canonicosque novi Testamenti libros constitutum esse ab Ecclesia discrimen, præsertim si & illa quoque accedat observatio quod censuram nullam Apocryphis adjungant ; sed nec aliam aliquam notam unde possit lector colligere minus illos Apocryphis tribuisse, quam veris tribuerint Evangelii. Inde prona est suspicio siqua forte loca produixerint cum nostris consentientia, nullo tamen certo id factum esse consilio, quo constitutum fuerat res dubias è Canonicis esse confirmandas ; fierique adeo posse ut & illa  
‘ that

that both those and the like Passages may have bin borrow'd from other Gospels besides these we now have. But what need I mention Books that were not Canonical? when indeed it does not appear from those of our Canonical Books which were last written, that the Church knew any thing of the Gospels, or that Clergy-men themselves made a common use of 'em. The Writers of those times do not chequer their Works with Texts of the New Testament, which yet is the Custom of the Moderns, and was also theirs in such Books as they

similia ex aliis tamen, quam quæ habemus, deponita fuerint Evangelii. Sed quid ego libros memorem minimè Canonicos? Nè quidem è Canonicis ipsis recentioribus constat Ecclesiæ innotuisse Evangelia, atque Ecclesiasticis in usu fuisse vulgari. Non solent illius ævi Scriptores novi Testamenti locis Scripta sua velut opere tessellato ornare, qui tamen recentiorum mos est, qui & suus erat in illis quas agnoscebant ipsi

' acknowledg'd for Scripture; for  
 ' they most frequently cite the  
 ' Books of the Old Testament,  
 ' and would doubtless have don  
 ' so by those of the New, if they  
 ' had then bin receiv'd as Cano-  
 ' nical. St. PAUL cites a Saying of  
 A&t. 20. ' our Lord in the Acts of the A-  
 35. ' postles; which, if he had it out  
 ' of any Writing, was not cer-  
 ' tainly out of these we now have.  
 ' The Gospels continu'd so con-  
 ' ceal'd in those Corners of the  
 ' World where they were written,  
 ' that the latter Evangelists knew no-  
 ' thing of what the Precedent wrote:  
 ' Otherwise there had not bin so

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Scripturis: Veteris enim Testamenti libros pro-  
 ferunt s̄æpiissimè, prolatu i proculdubio & novi  
 Testamenti Scripta, si & illa fuissent in Canonem  
 recepta. Effatum Domini nostri profert Sanctus  
 Paulus, A&t. 20: 35. Illud si è Scripto aliquo pro-  
 duxit, non certè ex aliquo, quod habemus, Evan-  
 gelio. Sic latuerant in illis terrarum angulis, in  
 quibus Scripta fuerant, Evangelia, ut nè quidem  
 resciverint recentiores Evangelistæ quid scripsis-  
 sent de iisdem rebus antiquiores. Aliter foret

ma-

‘ many apparent Contradictions,  
‘ which, almost since the first Con-  
‘ stitution of the Canon, have ex-  
‘ ercis’d the Wits of learned Men.  
‘ Surely if St. LUKE had seen that  
‘ Genealogy of our Lord which is  
‘ in St. MATTHEW, he would not  
‘ himself have produc’d one whol-  
‘ ly different from the other,  
‘ without giving the least Reason  
‘ for this Diversity. And when in  
‘ the Preface to his Gospel he tells  
‘ the occasion of his Writing ;  
‘ which is, that he undertook it,  
‘ being furnisht with the Relati-  
‘ ons of such as were Eye-witnes-  
‘ ses of what he writes, he plainly

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nè tot essent ἐναντιοφανῆ, quæ ferè à prima usque  
Canonis constitutione Eruditorum Hominum  
ingenia exercuerint. Certè Sanctus Lucas si  
Genealogiam illam Domini in Matthæo vidisset,  
non aliam ipse, nihilque ferè habentem com-  
munè, produxisset, nè quidem minima consilii  
tam diversi edita ratione. Et cum novæ Scripti-  
onis edit in præfatione causam, quod ipse αὐτῷ  
narrationibus adjutus eam fuerit aggressus, id  
planè innuit destitutos hoc subsidio fuisse visorum  
‘ in-

' intimats, that the Authors of  
 ' the Gospels which he had seen,  
 ' were destitute of this Help: So  
 ' that neither having seen them-  
 ' selves what they relate, nor  
 ' with any Care or Diligence  
 ' consulted such as had seen them,  
 ' their Credit was therefore dubi-  
 ' ous and suspected; whence it  
 ' must necessarily follow, that the  
 ' Writers of those Gospels, which  
 ' LUKE had seen, were not at all  
 ' the same with our present Evan-  
 ' gelists. So far MR. DODWELL;  
 and (excepting the Genuinness  
 of the Epistles of CLEMENS, BAR-  
 NABAS, and the rest; for they are  
 incontestably ancient) I agree with  
 him that the Matters of Fact are

à se Evangeliorum auctores, ita nimis non  
 fuisse ipsos *αὐτόν*as ut nè quidem *αὐτόν*as cum cura  
 aliqua & se lilitate consuluerint, vacillare proinde  
 meritòque dubiam eorum fuisse fidem; ut planè  
 alios fuisse necesse sit Evangelicæ Historiæ Scri-  
 tores à Luca viños, à nostris, quos habemus, E-  
 vangelistis. *Dissert. 1. in Iren. §§. 38, 39.*

all

all true ; tho' I am far from drawing the same Inference from 'em as he has don, that there is an equal Proof for Episcopacy as for the Canon of Scripture, which is the Testimony of the Fathers of the Second and Third Centuries ; and that the Disciplin was better known, and preserv'd than the Doctrin of the Apostles. Whoever has an Inclination to write on this Subject is furnisht from this Passage with a great many curious Disquisitions, wherein to shew his Penetration and Judgment, as how the immediat Successors and Disciples of the Apostles could so grossly confound the genuin Writings of their Masters, with such as were falsely attributed to them ; or since they were in the dark about these Matters so early, how came such as follow'd 'em by a better Light ; why all those Books which are cited by CLEMENS and the rest should not be counted equally

qually Authentic; and what stress should be laid on the Testimony of those Fathers, who not only contradict one another, but are often inconsistent with themselves in their Relations of the very same Facts; with a great many other Difficulties, which deserve a clear resolution from any capable Person, tho' none may safely propose 'em but Mr. DODWELL, who I heartily wish were always as free and unprejudic'd as he is really learned.

THUS have I defended and explain'd my self against Mr. BLACHALL's Accusation: nor do I question but I have given entire Satisfaction to all impartial Men, and lovers of Truth. But there's another sort of People whom I despair of ever contenting. These never fail of finding in the Writings of their Adversary, not what is there, but what they have a mind should be so, to represent him

him odious or dangerous. All the Protestations in the World can signify nothing with them ; nor is it more safe than otherwise to prove the contrary of what is laid to one's Charge ; for they are sagacious enough to discover the hidden Poyson of every Word, and will be sure to give loud warning of the Danger, to shew where the Snake lies in the Grass, and to tell what's in the Belly of the *Trojan Horse*. But I shall not be in great pain how such People apprehend me, if I have the Happiness to please the moderat and discerning part of Mankind.

The Complete  
H I S T O R Y  
O F  
Icon Basilike.

M R. BLACKHALL, who, by a public Provocation, would needs engage me in a Controversie about spurious Books, has not confin'd me to expose the Impostures of Antiquity alone, tho' it be pretty plain, that this is Employment enough for one body; but he likewise accuses me of not being more favorable to a Modern *Saint*, as he is pleas'd to stile King CHARLES the First. ‘That excellent Book, ‘which, he says, was compos'd by ‘himself in the time of his Di-‘stresses, will, he supposes, be an ‘ever-

everlasting Evidence of his profiting under his Sufferings to after Ages, notwithstanding the Endeavors that have bin formerly us'd to prove it spurious, and the Confidence of a late Writer (the Author of MILTON's Life) asserting it to be so, without either producing any new Evidence for the Proof of his Assertion ; or offering one Word in answer to those just and rational Exceptions that had bin made before to those only Testimonies which he insists upon to prove it a Forgery ; or making any Exceptions to those later Evidences that have bin produc'd to prove it Authentic. Whether this Book was compos'd by himself is our Busines at present to enquire, and shall be quickly determin'd : for as to his improving by his Sufferings I will not deny what I hope, and Charity commands me to believe.

The Reason why I produc'd no new Evidence to prove the spuriousness of *Icon Basilike* was, because I thought the old ones sufficient. I vouchsaf'd no Answer to the Exceptions made to those Testimonies, because I neither thought 'em just nor reasonable. And I would not discuss the Facts that have bin since alledg'd to prove the Book Authentic, because I intended not before to write a just Dissertation on this Subject, and so was not oblig'd to mention all the Particulars relating to it. If Mr. BLACKHALL does not think this Answer satisfactory, I shall make amends now for all former Omissions; and, being very desirous to content him, will follow that same Method he was pleas'd to chalk me out in his Sermon.

IN the first place therefore, to make this Discourse complete, and that the Evidence of the several Parts whereof it consists, may the better

better appear by laying 'em all together, I shall here insert the Abstract which I made of Dr. WALKER's Book in MILTON's Life, with ANGLESEY's *Memorandum*, and the other Testimonies ; I shall secondly give particular Answers to the Exceptions that have bin made to all these Pieces : And lastly, shew the invalidity of the Facts which are alledg'd to prove King CHARLES the First was the true Author of *Icon Basiliæ*. I have not undertaken this Work out of Affection or Opposition to any Party, nor to reflect on the Memory of that unfortunat Prince, whose officious Friends are much more concern'd ; but to clear my self from a public Charge, and to discover a pious Fraud, which deserves not to be exempted from Censure for being the Contrivance of a Modern Bishop, no more than those of the ancient Fathers of the Church.

THE Relation of the whole Fact in MILTON's Life is after this manner. ' In the Year 1686, Mr. MILLINGTON hap'ning to sell the late Lord ANGLESEY's Library by Auction, put up an *Ikon Basilike*; and a few bidding very low for it, he had leisure to turn over the Leaves, when to his great Surprise he perceiv'd written with the same noble Lord's own Hand, the following *Memorandum.*

KING CHARLES the Second, and the Duke of York, did both (in the last Sessions of Parliament, 1675: when I shew'd them in the Lords House the written Copy of this Book, wherein are some Corrections and Alterations written with the late

King

*King CHARLES the First's own Hand) assure me, that this was none of the said King's compiling, but made by Dr. GAUDEN Bishop of Exeter; which I here insert for the undceiving of others in this point, by attesting so much under my own Hand.*

## ANGLESEY.

' This occasion'd the World to  
 ' talk ; and several knowing the  
 ' Relation which the late Dr. AN-  
 ' THONY WALKER, an Essex Divine,  
 ' had to Bishop GAUDEN, they in-  
 ' quir'd of him what he knew con-  
 ' cerning this Subject, which he  
 ' then verbally communicated to  
 ' them : But being afterwards  
 ' highly provok'd by Dr. HOLLINGS-

WORTH's harsh and injurious Reflections, he was oblig'd in his own Defence to print an Account of that Book, wherein are sufficient Answers to all the Scruples or Objections that can be made, and whereof I here insert an exact Epitome. He tells us in the first place, that Dr. GAUDEN was pleas'd to acquaint him with the whole Design, and shew'd him the Heads of divers Chapters, with som others that were quite finish'd : and that Dr. GAUDEN asking his Opinion of the thing and he declaring his Satisfaction that the World should be so impos'd upon, GAUDEN bid him look on the Title, which was *the King's Portraiture*; for that no Man is suppos'd to draw his own Picture. A very nice Evasion ! he further acquaints us, that som time after this, being both in *London*, and having din'd together, Dr. GAUDEN took him along

‘ along with him to Dr. DUPPA the  
‘ Bishop of *Salisbury* ( whom he  
‘ made also privy to his Design)  
‘ to fetch what Papers he had left  
‘ before for his perusal, or to  
‘ shew him what he had since writ-  
‘ ten : and that upon their return  
‘ from that place, after GAUDEN  
‘ and DUPPA were a while in pri-  
‘ vat together, the former told  
‘ him the Bishop of *Salisbury*  
‘ wish’d he had thought upon two  
‘ other Heads , the Ordinance a-  
‘ gainst the Common Pray’r Book,  
‘ and the denying his Majesty the  
‘ Attendance of his Chaplains ;  
‘ but that DUPPA desir’d him to finish  
‘ the rest, and he would take upon  
‘ him to write two Chapters on  
‘ those Subjects, which accord-  
‘ ly he did. The reason, it seems,  
‘ why Dr. GAUDEN himself would  
‘ not perform this, was, first, that  
‘ during the Troubles he had for-  
‘ born the use of the Liturgy,  
‘ which he did not extraordinarily  
‘ ad-

' admire ; and secondly, that he  
' had never bin the King's Chap-  
' lain , whereas Dr. DUPPA was  
both his Chaplain , his Tutor,  
and a Bishop, which made him  
more concern'd about these Par-  
ticulars. Thirdly, Dr. WALKER  
informs us that Dr. GAUDEN told  
him he had sent a Copy of *Icon Ba-*  
*slike* by the Marquiss of *Hartford*  
to the King in the *Isle of Wight* ;  
where it was, we may be sure, that  
he made those Corrections and Al-  
terations with his own Pen, men-  
tion'd in my Lord ANGLESEY's  
*Memorandum* : and which gave oc-  
casion to som then about him that  
had accidentally seen, or to whom  
he had shown the Book, to believe  
the whole was his own. Fourth-  
ly, Dr. GAUDEN, after the Resto-  
ration, told Dr. WALKER, that the  
Duke of York knew of his being  
the real Author, and had own'd  
it to be a great Service ; in con-  
sideration of which, it may be,  
the

the Bishoprick of *Winchester*, tho'  
he was afterwards put off with  
that of *Worcester* was promis'd  
him. And, notwithstanding it  
was then a Secret, we now know  
that in expectation of this Tran-  
fation, the great House on *Clap-*  
*ham Common* was built indeed  
in the Name of his Brother Sir  
DENYS, but really to be a Mansion-  
house for the Bishops of *Winche-*  
*ster*. Fifthly, Dr. WALKER, says,  
that Mr. GAUDEN the Doctor's  
Son, his Wife, himself, and Mr.  
GIFFORD who transcrib'd it, did  
believe it as firmly as any Fact  
don in the place where they  
were; and that in that Family  
they always spoke of it among  
themselves (whether in Dr. Gau-  
den's Presence or Absence) as un-  
doubtedly written by him, which  
he never contradicted. We learn,  
Sixthly, that Dr. GAUDEN, after  
part of it was printed, gave to  
Dr. WALKER with his own Hand  
what

‘ what was last sent to London ;  
‘ and after shewing him what it  
‘ was, seal’d it, giving him cautio-  
‘ nary Directions how to deliver  
‘ it, which he did on Saturday the  
‘ 23d of December, 1648. for Mr.  
‘ ROYSTON the Printer, to Mr. PEAS-  
‘ COCK Brother to Dr. GAUDEN’S  
‘ Steward, who, after the Impres-  
‘ sion was finish’d, gave him, for  
‘ his Trouble, six Books, whereof  
‘ he always kept one by him. To  
‘ these Particulars Dr. WALKER  
‘ adds, that the Reason why the  
‘ Covenant is more favorably men-  
‘ tion’d in *Ikon Basilike*, than the  
‘ King or any other of his Party  
‘ would do, was because Dr. GAU-  
‘ DEN himself had taken it : That  
‘ in the Devotional part of this  
‘ Book there occur several Ex-  
‘ pressions which were habitual to  
‘ GAUDEN in his Prayers, which al-  
‘ ways in privat and public were  
‘ conceiv’d or extemporary ; and  
‘ that to his Knowledge it was  
‘ Dr.

‘ Dr. GAUDEN, being best acquainted with the Beauty of his own Sayings, who made that Collection of Sentences out of *Ikon Basiliæ*, intitul’d, *Apophthegmata Caroliniana*. These and som Observations about the same individual Persons variation of Stile on different Subjects, with the facility and frequency of personating others, may be futher consider’d in Dr. WALKERS Original Account. In this condition stood the Reputation of this Book, till the last and finishing discovery of the Imposture was made after this manner. Mr. ARTHUR NORTH, a Merchant now living on Tower-hill, London, a Man of good Credit, and a Member of the Church of England, marry’d the Sister of her that was Wife to the Doctor’s Son, CHARLES GAUDEN, who dying, left som Papers with his Widow, among which Mr. NORTH, being ‘ con-

' concern'd about his Sister in Law's  
' Affairs, found a whole Bundle  
' relating to *Ikon Basilike*: These  
' Papers old Mrs. GAUDEN left to  
' her darling Son JOHN, and he to  
' his Brother CHARLES. There is  
' first a Letter from Secretary  
' NICHOLAS to Dr. GAUDEN. 2. The  
' Copy of a Letter from Bishop  
' GAUDEN to Chancellor HYDE, where,  
' among his other Deserts, he pleads  
' that what was don like a King,  
' should have a Kinglike Retributi-  
' on; and that his design in it was  
' to comfort and incourage the  
' King's Friends, to expose his E-  
' nemies, and to convert, &c.  
' There is, 3. The Copy of a Let-  
' ter from the Bishop to the Duke  
' of York, wherin he strongly urg-  
' es his Services. 4. A Letter  
' under Ghancellor HYDE's own  
' Hand, dated the 13th of March,  
' 1661. wherein he expresses his  
' uneasiness under the Bishop's im-  
' portunity, and excuses his inabi-  
' lity

lity yet to serve him : but towards the Conclusion it contains these remarkable Words : *The Particular you mention has indeed bin imparted to me as a Secret ; I am sorry I ever knew it : and when it ceases to be a Secret, it will please none but Mr. MILTON.* There are other Papers in this Bundle, but particularly a long Narrative of Mrs. GAUDEN's own writing, irrefragably shewing her Husband to be Author of *Ikon Basilike.* It intirely confirms Dr. WALKER's Account, and contains most of the Facts we have hitherto related, with many other curious Circumstances too long to be here inserted, yet too extraordinary not to be known ; wherfore I refer the Reader to the Original Paper, or to the faithful Extract made out of it before several learned and worthy Persons, and which is printed in a Paper intitul'd, *Truth brought to Light.*

Thus

‘ Thus came all the World to be  
‘ convinc’d of this notorious Im-  
‘ posture ; which as it was dexter-  
‘ ously contriv’d, and most cun-  
‘ ningly improv’d by a Party  
‘ whose Interest oblig’d ’em to  
‘ keep the Secret, so it happen’d to  
‘ be discover’d by very nice and  
‘ unforeseen Accidents. Had not  
‘ GAUDEN bin disappointed of *Win-*  
‘ *chester*, he had never pleaded his  
‘ Merit in this Affair ; nor would  
‘ his Wife have written her Narra-  
‘ tive , had King CHARLES the  
‘ Second bestow’d one half Years  
‘ Rent on her after her Husband’s  
‘ deceasē ; which, upon her Peti-  
‘ tion, and considering her nume-  
‘ rous Family, none could ima-  
‘ gin should be refus’d. It was a  
‘ slighter Accident that begot a  
‘ a Confession from two Kings,  
‘ and CHARLES’s own Sons. And I  
‘ doubt if any other than one of  
‘ Mr. MILLINGTON’s great Curiosity,  
‘ and no Bigotry, had the dispo-  
‘ fal

' sal of my Lord ANGLESEY's Books,  
' we should never have heard of  
' the *Memorandum*. Had not Dr.  
' HOLLINGWORTH's indiscreet Zeal  
' provok'd the only Man then a-  
' live who had any personal know-  
' ledg of this Business, Dr. WALKER  
' had never publish'd his Account;  
' nor woud the whole Discovery  
' be so complete, without the least  
' Intricacy or Question, without  
' Mr. NORTH's Papers.

THIS is the complete History of *Ikon Basiliike*, as it is suppos'd to be a Forgery; and we must next proceed to examin the Exceptions made to it, as they are collected by Mr. WAGSTAF in his *Vindication of King CHARLES the Martyr*. To begin with my Lord ANGLESEY's *Memorandum*, 'tis urg'd, that it does not particularly express by the Date whether it meant the last Session of Parliament before the writing of it, or the last Session of

the Year 75. when it is plain that he meant the last or Winter Session ; and that it was therefore the immediat Session preceding the writing of this *Memorandum*. To say that there is no Witness to it is a very singular sort of Objection, when his Lordships Relations, and all that have seen this and his other Writings, own it to be his Hand. It is not likely that there were any Witnesses of the Royal Brother's telling him their Opinion of *Icon Basili*: Nor is there any thing more common than for learned or great Men to leave such *Memorandums* in a Book concerning the Author of it when it was a Question, or about any other Secret relating to it, which they thought they had discover'd ; and yet 'tis a thing unheard till now, that they were deny'd to be theirs whose Names they bear, because the Day of the Month was not mention'd, nor the Names

Names of any Witnesses added, when the Hand was confess'd to be the same with their other Writings. Many instances of this kind appear in the Books of Mr. HAMDEN lately sold, and whereof I have som to shew, as in the Book intitul'd, *Apollonii Grallæ*, he writes, that LANSBERGIUS was the Author of it, of whom he there gives a Character.

IT is no just Exception to this *Memorandum*, that my Lord ANGLESEY did not communicat the Contents of it to any of his Friends or Relations: for tho' the Two Royal Brothers imparted the Secret to him, it does by no means follow, that they intended he should publish it to the World. And supposing they did not oblige him to silence, yet 'tis probable that his Lordship was not very fond of being disturb'd by the Clamors of som Churchmen, who carry'd things so high at that time, that

I do not believe they would pardon such a Discovery to either of the Brothers themselves. There was never any poor Prince more notoriously abus'd by many of those he took for his best Friends than CHARLES the First. They put him on all those unhappy Measures which prov'd his Ruin in the end. And as they made use of his Temper to serve their own Purposes when he was alive, so they did of his Name for the same Reason after his Death. They were not concern'd so much for his Honor, as their own Interest ; and having contriv'd this Forgery to carry their Cause, they thought themselves afterwards oblig'd to support it. Mr. WAGSTAF affirms that there is no presumption that the Royal Brothers communicated this Affair to any other Person besides my Lord ANGELSEY, which is a negative Argument, and proves nothing. 'Tis possible enough that

my

my Lord ANGLESEY himself told of this to others, tho' they may be since dead, or are not willing to tell it again. If the Royal Brothers had spoke of it to no body else, it follows not that a Secret was never committed to one, because it was not to more ; as if it were necessary for a Man to call Witnesses that he imparted a Secret to his Friend. But we shall presently alledge more than a Presumption, that both King CHARLES the Second and the late King JAMES declar'd their Opinion to other People besides my Lord ANGLESEY, that *Icon Basilike* was not their Father's Book.

By such nice Cavils against the *Memorandum* we can easily judg of the Exceptions we may expect to Dr. WALKER's Account. That GAUDEN hop'd o make a Fortune by this Book, as well as to promote the Cause of the Church, ought by no means

to be counted strange ; for who is it, pray, that serves the King any more than God, for nought ? Have not most of the Bishops and other Clergymen of those times, that either liv'd depriv'd here in *England*, or that accompany'd CHARLES the Second in his Exile, pleaded their Loyalty, and magnify'd their Services at the Restoration, as many others would questionless do, if King JAMES should ever return again ? Were not great Persons employ'd to solicit and make an Interest for them ? And, in a Word, are not Divines observ'd to make the same Steps, and take the same Measures that all other sorts of Men do to get Preferment. I should rather doubt that Dr. GAUDEN was not the Author of this Forgery, if he had not expected a Reward for it from CHARLES the Second ; for 'tis certain, that the Credit of *Icon Basili*e contributed more to his Establish-

blishment than any other single Motive whatsoever. But 'tis well known that this Prince was not the kindest in the World to his Father's Friends, who would too often forget his own ; and that it was not the Interest of som People to have this busines unravell'd, tho' their impolitic Conduct has bin since the occasion of divulging what every body suspected before.

T H E Immorality of this Forgery is urg'd as an Argument against it ; and, if it could by any means hold Water, is indeed an Argument worth a Million. Then it would clearly follow that because it was a most immoral thing to ly for God, and to forge Books , Epistles , or the like, under the Names of CHRIST and his Apostles, there were therefore never any such Pieces ; and that because it was an ill thing to feign Miracles, or to destroy Mens

Lives for the Advancement of Religion, there never was therefore any Priestcraft, nor any of these infamous Practices known in the World. But if the contrary be as clear as the Day, I believe Men might be found that would make as bold with the Name of King CHARLES, as others have don with that of King JESUS. Mr. WAGSTAF knows, tho' Mr. BLACKHALL does not, that TERTULLIAN \* tells us of a certain Presbyter of *Asia*, who when he was accus'd of having forg'd a Book containing the Travels of PAUL and THECLA, confess the Fact, and alledg'd that he did it for the love of PAUL, and I say, that Dr. GAUDEN wrote *Icon Basilike* for the Church's sake, the King's, and his own.

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\* De Baptismo, c. 17. etiam Hieronym. in Catalogo Scriptor. Eccles.

AS for the plausible Accounts given in that Book of the King's Secret Intentions, his particular Troubles, his Remorses of Consciences, and the like, it is very ridiculous to alledge 'em as an Argument of the Genuinnesse of it, when the Book was written for that very end. For the Design of the Author was to give such a Color to all the King's Actions, and to tell such fine things of his gracious Purposes, as would beget a better Opinion of him in the Readers Mind, and move his Indignation against the Parliament, or Compassion of his Misfortunes. But that Dr. GAUDEN has frequently made the King's Thoughts to contradict his Actions, is evident to any Man that has both read *Icon Basilike*, and the History of those times : And this Subject is thro'ly handled by JOHN MILTON in his *Iconoclastes*, to which I refer those who want Satisfaction,

BUT

BUT there is an Objection still behind, and as strong, be sure, as any of the rest, which is that Dr. WALKER did not see Dr. GAUDEN write this Book, nor tells us that it was in his own Hand. But I believe Mr. WAGSTAF is the only Man living that questions whether Dr. WALKER meant Dr. GAUDEN's own Writing, when he says, that before the whole was finisht Dr. GAUDEN was pleas'd to acquaint him with his Design, and shew him the Heads of diverse Chapters, with som of the Discourses written of them, and that Mr. GIFFORD transcrib'd a Copy of it. This is all that can be said of any Author in the World: and if Dr. WALKER had said more expresly, or rather superfluously, that it was likewise D. GAUDEN's Handwriting, we should then have bin told, that it was a Transcript from the King's Copy in the Hands of Mr. SYMONDS, of which more hereafter.

WE

WE proceed now to those  
Pieces commonly call'd *Mr.  
NORTH's Papers*, he being the Dis-  
coverer. Chancellor HYDE in his  
Letter to Dr. GAUDEN, tells him, as  
was said before, ' That the Particu-  
lar he mention'd had indeed bin  
imparted to him as a Secret,  
which he was sorry he ever knew ;  
and that when it ceast to be a Se-  
cret, it would please none but  
Mr. MILTON. Was there no other  
Secret in the World but this, says  
Mr. WAGSTAF, that the divulging  
of it would gratify Mr. MILTON ?  
Yes doubtless ; but I believe not  
one that would please none but  
Mr. MILTON, as the Chancellor ex-  
presses it : For he having particu-  
larly question'd the Genuinness of  
this Book, and offer'd a fair Proof  
of the Spuriousness thereof from  
intrinsic Evidence only, without any  
further Light ; would be extreamly  
pleas'd to find his Reasonings and  
Judgment confirm'd by undeniable

Mat-

Matters of Fact. Nor does any indifferent Person in the World understand this Passage otherwise than weighs Dr. GAUDEN's Pretences with Mr. MILTON's Concern, and considers that Mrs. GAUDEN put this and the other Papers relating to *Icon Basiliæ* in one Bundle, together with her own Narrative, for the Information of her Son. Besides that all those who ever saw other Writings of the Chancellor own this to be his Hand, and particularly his eldest Son, the present Earl of CLARENDON, as Mr. WAGSTAF himself acknowledges.

BUT he says, ' That my Lord  
' CLARENDON, (from whom he had  
' it in a Letter) by leave of the  
' King and Queen preparing to at-  
' tend his Father in *France* in the be-  
' ginning of the Summer, 1674. his  
' Lordship went first to *Farnham* to  
' the late Bishop of *Winton* the 14th  
' of *May*, and among several  
' things he had in Charge from the  
' Bi-

Bishop to his Father, he bad him tell him, that the King had very ill People about him, who turn'd all things into Ridicule ; that they endeavor'd to bring him to have a mean Opinion of the King his Father, and to persuade him that he was not the Author of the Book which goes under his Name. And (when after his Lordship's Arrival in *France*, the 30th. of the same Month, he had deliver'd his Father these Particulars among others) to that concerning the Book, his Father reply'd, *Good God ! I thought the Marquis of Hartford had satisfy'd the King in that Matter.* From hence Mr. WAGSTAF would infer, that my Lord Chancellor did not believe any other besides CHARLES the First to be the Author of *Icon Basilike*, and that he wondered any should go about to induce CHARLES the Second to question it. But for my part I think it very plain

on

on the contrary, that he believ'd King CHARLES the First not to be the Author of that Book, and wonder'd that King CHARLES the Second should not understand so much from the Marquiss of *Hartford*, who, as Dr. WALKER, and Mrs. GAUDEN inform us, was the Person that carry'd the Manuscript to the King in the *Isle of Wight*, and so next to Dr. GAUDEN himself, was best able to convince his Son of the Truth. Moreover, how could the Bishop of *Winton* imagin that the ill People about CHARLES the Second could bring him to doubt of his Father's being the Author of *Icon Basiliæ*, if he really knew it to be written by him? when upon this Supposition he was rather capable of satisfying all those who had any Scruples in this Affair.

A S for Dr. GAUDEN's great Services, and his saying in a Letter to the Chancellor, ' That what was ' don like a King, should have a  
King-

‘ Kinglike Retribution, Mr. WAGSTAF says that those are Mystical Expressions, and that by them he might probably mean a Book he wrote against the *Covenant*, and a *Protestation* he publischt against the King’s Death, neither of which could be term’d such extraordinary Services, when many others had don the same, and more : much less could it be said that either of these Books was *don like a King*, or *deserv’d a Kinglike Retribution*; whereas Mr. WAGSTAF, and those who are of his Opinion, maintain that the the Stile and Matter of *Icon Basiliæ* are so like a King’s, that no Subject could possibly write it: but a Multtiude of others agree with me, that the Stile is infinitely liker that of a Doctor than a King.

LASTLY, It is objected that Dr. WALKER’s and Mrs. GAUDEN’s Testimonies contradict one another. But how? Dr. WALKER says, that Dr. GAUDEN told him he did not know if

if CHARLES the First had seen the Book : but Mrs. GAUDEN affirms, that the Marquis of *Hartford* told her Husband the King had seen and approv'd it, both which Assertions are consistent enough together. For Dr. GAUDEN might be ignorant that the King had seen it, when Dr. WALKER askt him that Question, who perhaps never mention'd it to him again in their Discourses about this Matter, or might easily forget it, as he says he did several other Particulars, little foreseeing he should ever be oblig'd to make this Discovery : and besides we must upon all Accounts allow his Wife to know more Circumstances of this Business, as of most others, than his Friend. The next suppos'd Contradiction is, that Dr. WALKER says Dr. GAUDEN once told him, after the Restoration, that he did not positively and certainly know if King CHARLES the Second knew he wrote *Icon Basilike*; tho' he believ'd he

he might, because the Duke of York did, who own'd it to have bin a seasonable and acceptable Service. But Mrs. GAUDEN affirms, that her Husband acquainted the King with it himself, which is very true. But pray let us examin at what time. After his Discourse with Dr. WALKER most certainly: For does she not in clear and direct Terms say, that it was in his last Sicknes, which prov'd Mortal to him; and that the Reason of it was, because he saw som Persons who were privy to it desire nothing more than to have it conceal'd, which he was not willing it should be in consideration of his numerous Family, to whom it might sometime or other do seasonable Service?

NOW that no Mistakes may be occasion'd hereafter by imperfect Fragments of Mrs. GAU-

DEN's Narrative, and that this Affair may be set in the clearest Light, I shall, before I proceed to the Examination of the positive Testimonies produc'd for the King, insert the Narrative here at large, as it was exactly copy'd from the Original, to which the curious are refer'd.

Mrs.

Mrs. G A U D E N's  
NARRATIVE.

MY Husband understanding the great Value and Esteem the People had of CROMWELL and of others in the Army, occasion'd by the high Opinion which they had of their Parts, and Piety ; he being also well assur'd, that one of the main Designs of those wicked Politicians, was to Eclipse his Majesty that then was, as much as might be, and to give a false Misrepresentation of him to the World ; he, that he might do his Majesty right, did pen that Book which goes by the Name of the King's Book. The Title which he gave it then was *Suspiria Regalia* ; and the Design was to have it put forth as by som

‘ Person who had found the Pa-  
‘ pers in his Majesty’s Chambers at  
‘ Holmeby, being by chance left or  
‘ scatter’d there. And to this pur-  
‘ pose he had prefix’d an Epistle,  
‘ which might be suppos’d to be  
‘ written by that Person, who ha-  
‘ ving found them by that Acci-  
‘ dent, thought it not fit to con-  
‘ ceal them. His Design also in  
‘ the Book, was to give such a  
‘ Character of her Majesty to  
‘ the World, as her great Worth,  
‘ extream Merits , and admira-  
‘ rable Endowments deserv’d.  
‘ when my Husband had writ it,  
‘ he shew’d it to my Lord CAPEL,  
‘ who did very highly approve of  
‘ it ; and though he thought it  
‘ would do very well to have it  
‘ printed, yet he said it was not fit  
‘ to do so without his Majesty’s  
‘ Approbation ; and to come to  
‘ speak to his Majesty in private  
‘ was then impossible, in regard  
‘ of the strict Guard which they  
‘ kept

kept about him. Immediately after this there was a Treaty with his Majesty at the *Isle of Wight*, whereupon my Husband went to my Lord Marquiss of *Hartford* that then was, and to him deliver'd the Manuscript, and he deliver'd it to the King at the *Isle of Wight*, and likewise told him who the Author was. When my Lord Marquiss return'd, my Husband went to him, to whom my Lord said, That his Majesty having had some of those Essays read to him by Bishop DUPPA, did exceedingly approve of them, and asked whether they could not be put out in some other Name. The Bishop reply'd, that the Design was, that the World should take them to be his Majesty's. Whereupon his Majesty desir'd time to consider of it; and this (says my Lord) is all the Account I can give of it: What is become of the Manuscript I know not,

‘ and what will become of his Ma-  
‘ jesty God knows. Upon this my  
‘ Husband told my Lord Mar-  
‘ quis, That, in his Opinion, there  
‘ was no way so probable to  
‘ save his Majesty’s Life, as by en-  
‘ deavouring to move the Hearts  
‘ and Affections of the People as  
‘ much as might be towards him ;  
‘ and that he also thought that  
‘ that Book would be very effectu-  
‘ al for that purpose. Then my  
‘ Lord bad my Husband to do  
‘ what he would, in regard the  
‘ Case was desperate. Then im-  
‘ mediately my Husband resolv’d  
‘ to print it with all speed that  
‘ might be, he having a Copy of  
‘ that which he sent to the King,  
‘ and that he printed was just the  
‘ same, only he then added, the  
‘ *Essay* upon their denying his Ma-  
‘ jesty the Attendance of his Chap-  
‘ lains, and the *Meditation of Death*,  
‘ after the Votes of the Non-ad-  
‘ dresses, and his Majesty’s close  
Im-

‘ Imprisonment at *Carisbrook Castle*. Now the Instrument which  
‘ my Husband employ’d to get it  
‘ printed, was one Mr. SIMMONDS,  
‘ a Divine, and a great Sufferer  
‘ for his Majesty ; and he got one  
‘ Mr. ROYSTON to print it ; which  
‘ ROYSTON never knew any thing  
‘ but that it was of his Majesty’s  
‘ own penning : my Husband did  
‘ then alter the Title of it, and  
‘ call’d it *Icon Basilike*. Now  
‘ when it was about half printed,  
‘ they, who were in power, found  
‘ the Press where it was printing,  
‘ and likewise a Letter of my Huf-  
‘ bands, which he sent up to the  
‘ Press ; whereupon they destroy’d  
‘ all that they then found printed,  
‘ but could not find out from  
‘ whence the Letter came, in re-  
‘ gard it had no Name to it. Not-  
‘ withstanding all this, my Huf-  
‘ band attempted the printing  
‘ of it again, but could by no  
‘ means get it finish’d till som few

Days after his Majesty was destroyed. When it was com out, they who were then in Power were not only extremely displeas'd at it, but also infinitely solicitous to find out the Author of it, thinking it very improbable that his Majesty should write it, in regard of the great Disturbances and Troubles which for many Years he had suffer'd : or at least impossible that he should have writ it all ; for after the Attendance of his Chaplains was deny'd him, and he a close Prisoner, they well understood that he could not write any thing without their Discovery. They also took that very Manuscript which my Husband had sent his Majesty, and saw that it was none of his Majesty's Handwriting. Upon this they appointed a Committee to examine the Business ; of which my Husband having notice, he went privately in the Night away from his

own

own House to Sir JOHN WENT-  
WORTH's, who liv'd near Yarmouth,  
and him he acquainted with the  
Business, and the great Danger  
he was then in : when Sir JOHN  
did not only promise to conceal  
him, but also to convey him out  
of *England*, it being in his Pow-  
er to give Passes to go beyond  
Sea. About this time Mr. SYM-  
MONDS was taken in a Disguise ;  
but God in his Providence so or-  
der'd it, that he sickned immedi-  
ately, and dy'd before he came  
to his Examination : nor could  
the Committee find out any  
thing by any means whatever ;  
which alter'd my Husband's Re-  
solutions of going out of *England*.  
Now, besides these Circumstan-  
ces, to assert the Truth of what  
I say, I can produce som Let-  
ters, which, I am sure, will put  
it out of all Dispute. My Husband  
continu'd at Bocking till the return  
of his Majesty King CHARLES the  
Se-

‘ Second ; and upon his Resto-  
‘ ration , knowing his Princely  
‘ Disposition, did not unjustly ex-  
‘ pect a suitable Reward for his  
‘ Endeavors to serve his Majesty’s  
‘ Father and himself in that Book.  
‘ And meeting with Dr. MORLEY,  
‘ he fell into Discourse how sensible  
‘ he was of the great Service which  
‘ he had don his present Majesty  
‘ and the Royal Family, in compo-  
‘ sing and setting forth that excellent  
‘ Piece, call’d *the King’s Book*; and  
‘ also assur’d him, that it had bin  
‘ very effectual not only at home,  
‘ but abroad, to move the Hearts  
‘ and Affections of People towards  
‘ his Majesty, instancing in several  
‘ Persons who were most exceedingly  
‘ affected with it ; and so advanta-  
‘ geous he said it had bin to his  
‘ Majesty , that according to his  
‘ great Merit, he might have what  
‘ Preferment he desir’d. Dr. MOR-  
‘ LEY also told him, That he had  
‘ acquainted Sir EDWARD HYDE with  
‘ the

' the Business, and that he did ver-  
' ry much commend and admire  
' it : but we have not (said he) ac-  
' quainted his Majesty with it, but  
' did assure him, that his Majesty  
' did set a high Value upon the  
' Book, and had commanded Dr.  
' EARL to translate into *Latin* ;  
' som having taken the Pains to  
' put it into other Languages be-  
' fore. My Husband being encou-  
' raged by this Discourse of Dr.  
' MORLEY's, and shortly after meet-  
' ing with Dr. SHELDON (who he  
' knew was not ignorant that he was  
' the only Author of the foremen-  
' tion'd Book) he told Dr. SHEL-  
' DON, that since he had bin in-  
' form'd that his Majesty, out of  
' his Princely Disposition, would  
' (without doubt) when once ac-  
' quainted with it, reward that Ser-  
' vice which he had endeavor'd to  
' do his Father and himself; he  
' thought it most convenient for  
' himself, and also that he might  
  ' be

be serviceable to his Majesty in the  
Diocese of *London* (a Place where  
he was well known) if it would  
please his Majesty to make him  
Bishop of that See. Dr. SHELDON  
was pleas'd, with a great deal of  
Gravity to tell him that was a great  
Leap at first. Whereupon my Hus-  
band desisted, and was resolv'd to  
leave his Preferment to God's dis-  
pose. Soon after this, the King be-  
ing still ignorant of what he had  
done, he was by the Mediation of  
a Person perfectly ignorant of his  
Merit as to this Matter, made Bishop  
of *Exeter*; all the considerable Bi-  
shopricks being otherwise dispos'd  
of. Not long after this it pleas'd  
God to visit my Husband with  
an Infirmity, which he had  
great cause to fear would (as it  
did) prove mortal to him. This  
made him resolve to acquaint the  
King with the whole Matter,  
and the rather, because he saw  
some Persons who were privy to  
it,

‘ it, desir’d nothing more than to  
‘ have it conceal’d, and bury’d in  
‘ Oblivion : but my Husband was  
‘ not willing it should be so, in  
‘ regard he had at that time four  
‘ Sons living ; and they ( he  
‘ thought) if he should die, might  
‘ be capable of his Majesty’s Fa-  
‘ vour. Besides, the Duke of So-  
‘ merset was dead, and the Bishop  
‘ of *Winchester* (the Person who  
‘ was best able to attest it) was  
‘ very ill. These Considerations  
‘ made him go to his Majesty ;  
‘ and having the Opportunity of  
‘ discoursing privatly with him,  
‘ he told him the whole Matter as  
‘ I have related it, and for the  
‘ Truth of it, appeal’d to Dr. Du-  
‘ pa, then Bishop of *Winchester*,  
‘ and formerly his Majesty’s Tu-  
‘ tor. The King then was pleas’d  
‘ to entertain som Discourse with  
‘ my Husband about it, and said  
‘ that he did often wonder how  
‘ his Father should have gotten  
‘ Time

‘ Time and Privacy enough in his  
‘ Troubles to compose so excel-  
‘ lent a Piece, and written with so  
‘ much Learning.

BY the Extract that was pub-  
lish'd of this Narrative it would  
seem as if it were somewhat long-  
er ; but this is all that came to  
my Hands, two Witnesses attest-  
ing, that as far as it goes, it is  
exactly conformable to the Ori-  
ginal. What Accident hinder'd  
the rest (if there be any) from  
being copy'd, I cannot certainly  
tell ; tho', when ever I com by a  
true Information, I shall (if Oc-  
casion be) publish my Knowledg  
of that Particular, in an Appendix  
to this Book. The Substance of  
what remains in the Abstract, is,  
That when King CHARLES the Se-  
cond (as we saw but now) was  
made acquainted with this My-  
stery, he gave a Promise to Dr.  
GAUDEN of the Bishoprick of *Win-*  
*chester* ;

'chester; and that the Duke of York had also assur'd him of his Favor: That upon Dr. DUPPA's Death, tho' Dr. GAUDEN put the King in mind of his Promise, he was only made Bishop of Worcester, Dr. MORLEY having obtain'd the See of Winchester: That her Husband dying soon after, Mrs. GAUDEN petition'd the King, shewing that she was left a Widow, with four Sons and a Daughter; that it cost her Husband 200*l.* to remove from Exeter to Worcester; and pray'd his Majesty to bestow the half-years Rents upon her, which he deny'd, and gave them to another.

WE learn further from Dr. WALKER, that immediatly upon Dr. GAUDEN's Nomination to the Bishoprick of Worcester, he told him, that waiting upon the King the next Morning after the Bishop of Winchester's Death, he found a remarkable Alteration in him, his Ma-

Majesty being pensive and out of Humor ; in which Temper he still found him for two Mornings after : But having leaſtnt the third Day that my Lord Chancellor had by all his Interest press'd the King to bestow *Winchester* on Dr. MORLEY, he presum'd to tell his Majesty how uneasie he perceiv'd him to be between the Honor of his Word that he shou'd succeed his Friend Dr. DUPPA, and the Importunity of thoſe who ſollicitied for Dr. MORLEY ; and that therfore he most willingly releas'd his Majesty of his Promise. Here, continues Dr. GAUDEN, the King ſtopt me, and vouchſaf'd to embrace me in his Arms, with these Expressions ; *My Lord, I thank you ; and it may not be long ere I have Opportunity to ſhew you how kindly I take it. And in the mean time you ſhall have Worcester ; and, to make it to you as good as I can, all the Dignities of*

of that Church (I know not how it comes to pass) being in my Disposal, I give you the disposing of them all during your time, that you may prefer your Friends, and have them near about you.

I T was an ordinary thing with King CHARLES the Second thus to forget his Promises, which made him frequently uneasie, and occasion'd Sir WILLIAM TEMPLE (whom he had serv'd after this manner) to say of him in his incomparable Memoirs, ' That this Temper made him apt to fall into the Persuasions of whoever had his Kindness and Confidence for the time, how different soever from the Opinions he was of before : and that he was very easie to change Hands, when those he employ'd seem'd to have engag'd him in any Difficulties ; so as nothing lookt steddy in the Conduct of his Affairs, nor aim'd at any certain end.

THUS we have don with the Narrative of Mrs. GAUDEN, who was often heard to relate the substance of it to her Friends and Relations, and who, when Dr. NICHOLSON, then Bishop of Gloucester, did, on her receiving of the Sacrament, put the Question to her, affirm'd, that her Husband wrote that Book, which several now living in that City do very well remember.

WE come at length to the last Period of our Labor, and that is to shew the Invalidity of the Facts which are alledg'd to prove CHARLES the First was the true Author of *Icon Basilike*. And the first Evidence we shall hear is his own Son and Successor, CHARLES II. who granted his Letters Patents to Mr. ROYSTON for printing all his Father's Works, and particularly this Piece, which,

which, says Mr. WAGSTAF, contradicts what he's believ'd to have said to my Lord ANGLESEY. But with his good leave the Conclusion does not follow : for these Letters were issu'd out in the Year 60, before Dr. GAUDEN gave the King true Information ; and it was in 75, that he told his Opinion to my Lord ANGLESEY long after he was convinc'd that his Father had not written the Book. But if King CHARLES the Second had dissembled his Knowledge of this Affair, it had not bin at all a thing inconsistent with this Character, but a Piece of his Grandfather's boasted Kingcraft, and which he practic'd on many less pardonable Occasions. Have not Princes in all Ages, as well as other Men, bin allow'd to keep things secret which it was not their Interest should be known, and which are commonly call'd by the Name of State Mysteries ? How many Juggles are us'd by the Eastern Prin-

ces to beget an extraordinary Opinion of their Persons in the Minds of their Subjects, who, by the force of such fantastical Stories, carry their Respect even to Adoration ? But what need I go out of *England* for Examples ? When our own Kings have for so many Ages pretended to cure the King's Evil, by meerly touching the affected Part ; and this Power of Healing is said to be communicated to them by the Blessing of King EDWARD *the Confessor*, one of the weakest and most Priest ridden Princes that ever wore a Crown. All the Monkish Historians, and particularly the Abbot of *Rievale*, who wrote his Life, have given us a large Catalogue of his Miracles : but I wonder why our Princes have not also pretended to restore Sight to the Blind ; for this is also affirm'd of King EDWARD's Wonder working Touch. 'Tis strange, that a Protestant Bishop, should

should compose a Form of Divine Service to be read on this Occasion, when he might as warrantably believe all the other Legends of those dark and ignorant times. If I did persuade my self that King CHARLES the Second (who is said to have cur'd very many) was a Saint, it should be the greatest Miracle I could believe. But King WILLIAM, who came to deliver us from Superstition as well as from Slavery, has now abolisht this Remnant of Popery : For it is not, as his Enemies suggest, because he thinks his Title, which is the best in the World, defective, that he abstains from Touching ; but because he laughs at the Folly, and scorns to take the Advantage of the Fraud. So much for the Letters Patents of CHARLES II. and we shall consider those of the late King JAMES in their due order.

THE next Witness shall be Major HUNTINGTON, who (as Sir  
K 3 WIL.

\* P. 380. WILLIAM DUGDALE relates in his \*  
*short View of the Troubles of England*) did, thro' the Favor of General FAIRFAX, restore to King CHARLES the First, after he was brought to *Hampton-Court*, the Manuscript of *Icon Basiliæ* written with the said King's own Hand, and found in his Cabinet at *Naseby* Fight. By the way, they should have said, for the Grace of the Story, *part of the Manuscript*; for a good deal of the Book was written afterwards, be the Author who you please. And they should have told us likewise how General FAIRFAX durst send one part of his Papers to the King, when he sent the rest to the Parliament; or, since they would make us believe he was so kind to the King, why he did not restore him all the Papers, when 'tis very evident, that those which the Parliament order'd to be publish'd were infinitely of greater consequence, and made him a world

world of Enemies, which oblig'd the Author of *Icon Basilike* to write a Chapter on this very Subject; whereas the Papers in question would probably mollify som of his Opposers. But now when all is don, tho' General FAIRFAX was afterwards against putting the King to death, yet he was not at that time dispos'd to grant him any Favors, and acted with as hearty Zeal against him as any in the Nation, which appears by all the Histories of those times, as well as by his own and the Memoirs of the Lord HOLLIS. As for Major HUNTINGTON Dr. WALKER assures us, 'That he told him, when he heard such a Book was publish'd and confidently reported to be the Kings, all he said was that he surely believ'd those were the Papers he saw him so usually take out of his Cabinet, and that he never read one Line or Word of them. This and Sir WILLIAM DUGDALE's

Testimony are diverse from that of Mr. RICHARD DUKE, of *Otterton* in *Devon*, who writes the following Letter to Dr. GOODAL, famous for his Zeal on the behalf of *Icon Basilius*. ‘ Sir, I confess that I heard Major HUNTINGTON to say more than once, that whilst he guard-ed CHARLES the First at *Holmby-House* (as I remember) he saw several Chapters or Leaves of that great King’s Meditations lying on the Table several Mornings, with a Pen and Ink with which the King scratch’d out or blotted som Lines or Words of som of them. Upon which I must also confess that I concluded they were originally from the King ; but others have drawn a contrary Argument from the King’s correcting the Papers. Yet I put this under my Hand, that the Major told me, that he did suppose them originally from that learned Prince, which is the *Totum* that can

can be intimated from, Sir, your  
humble Servant RICHARD DUKE.  
Then one Mr. CAVE BECK writes  
to Dr. HOLLINGWORTH 'That Ma-  
jor HUNTINGTON at *Ipswich* af-  
fur'd him that so much of the  
said Book as contain'd his Maje-  
sty's Mediations before *Naseby*-  
Fight was taken in the King's  
Cabinet ; and that Sir THOMAS  
FAIRFAX deliver'd the said Papers  
to him, and order'd him to  
carry them to the King ; and  
also told him, that when he de-  
liver'd them to the King, his  
Majesty appear'd very joyful, and  
said he esteem'd 'em more than  
all the Jewels he had lost in the  
Cabinet. This Major HUNTING-  
TON was a strange Man to vary so  
often in his Story, and to tell so  
much more or less to every body  
that enquir'd of him ; but in-  
deed 'tis no great Wonder that these  
Gentlemen should so widely differ  
from one another, both as to

Time

Time and Place, as well as to Matters of Fact, when Sir WILLIAM DUGDALE has printed under Major HUNTINGTON's Name quite another Story from the written Memorial out of which he had it. In his *Short View* he positively says, as we read before, that the Manuscript was written with the King's own Hand : But in his Warrant for this, it is only said, as Mr. WAGSTAF himself acknowledges, that all the Chapters in it were written by the Hand of Sir EDWARD WALKER, but much corrected with Interlineations of the King's Hand, and that the Prayers were all so.

NOW, to shew further how cautiously People should rely on Sir WILLIAM DUGDALE, and Historians like him, we shall produce another remarkable Instance. In the Book before-quoted, he expressly writes, That Mr. HERBERT did often see the *Icon Basilike* while he

he waited on the King in the *Isle of Wight*; wheras all that Sir THOMAS (for he was Knighted after the Restoration) has said in the Manuscript which Sir WILLIAM perus'd, and wheroft Mr. WAGSTAF has printed an Abstract, is, that he 'had there the Charge of the King's 'Books; and that those he most read, 'after the Sacred Scriptures, were 'Bishop ANDREW'S Sermons, HOOKER'S Ecclesiastical Policy, VILLALPANDUS on EZEKIEL, SANDY'S Paraphrase 'on the *Psalms*, HERBERT'S Poems, 'the Translation of GODFREY of 'BULLOIGN by Mr. FAIRFAX, of ORLANDO FURIOSO by Sir JOHN HARINGTON, and SPENCER'S Fairy 'Queen (to which he might have 'added PEMBROKE'S *Arcadia*.) And 'at this time it was, as is presum'd, '(continues Sir THOMAS) that he 'compos'd his Book, call'd *Suspiria Regalia*, publish'd soon after his 'Death, and entitul'd, *The King's Portraiture in his Solitudes and Sufferings*

'ferings : which Manuscript Mr.  
'HERBERT found among those  
'Books his Majesty was pleas'd to  
'give him, those excepted which he  
'bequeath'd to his Children here-  
'after mention'd. In regard Mr.  
'HERBERT , tho' he did not see  
'the King write that Book, his  
'Majesty being always privat when  
'he writ ; and those his Servants  
'never coming into the Bed Cham-  
'ber when the King was privat,  
'til he call'd ; yet comparing  
'it with his Hand-writing in other  
'things, he found it so very like as  
'induces his Belief that it was his  
'own, having seen much of the  
'King's Writings before. Here  
Sir THOMAS only presumes the King  
might write the Book in the *Isle of*  
*Wight*, and directly says he never  
saw the King write it, nor the  
Book it self till after his Death ;  
but Sir WILLIAM affirms from these  
very Papers (for they are said to be  
written at his Request by Sir Tho-

MAS) that he often saw it in the *Isle of Wight* when he waited on the King in his Bed-Chamber. 'Tis to be observ'd, that the Title of *Suspiria Regalia* is as agreeable to Mrs. GAUDEN's Narrative, as the rest of the Particulars are different from Sir WILLIAM's Relation.

BEFORE we examin the Force of Sir THOMAS's Testimony, we must first consider what is said by Mr. LEVET, who attended the King at the same Time and Place. In short, he says, ' That of his 'own certain' Knowledg he can 'depose the Book was truly the 'Kings, having observ'd his Ma- 'jesty oftentimes writing his Royal 'Resentments of the bold and in- 'solent Behavior of his Soldiers 'when they had him in their Cu- 'stody : That being nominated by 'his Majesty to be one of his 'Servants during the Treaty in the 'Isle of Wight, he had the Happi- 'ness to read the same oftentimes in

‘ in Manuscript under his Maje-  
‘ sty’s own Hand, being pleas’d  
‘ to leave it in the Window  
‘ of his Bed-Chamber : And  
‘ that when the King was remov’d  
‘ to *Hurst-Castle*, he had the Charge  
‘ of this Book, and a Cabinet of  
‘ other Papers, which at the said  
‘ Castle he deliver’d again to his  
‘ Majesty ; where, by the way ,  
he does not inform us if the Book  
was distinctly given him from the  
Cabinet, or that he only conclu-  
ded it was in it. Here are several  
very observable Circumstances :  
As, First, that altho’ Mr. HERBERT  
who was of the King’s Bed-Cham-  
ber, never saw him write a Sylla-  
ble of this Book, his (Majesty ,  
he says , being always in privat,  
when he wrote, and his Servants  
never coming into his Bed-Cham-  
ber till he call’d;) yet Mr. LEVET,  
a Page of the Back Stairs, often  
saw him write,knew what he wrote,  
and could read the Book when he  
pleas’d.

pleas'd. Then that the King, who is said to value this Book more than all his Jewels, should so carelessly leave it in his Bed-chamber when he was abroad, and where Mr. HERBERT and others, nay the very Soldiers might see it as well as Mr. LEVET, is not very likely. And lastly, that the King should have so much leisure to mind this Book during a Treaty with his Subjects, or would lose any time in writing of it, when the Business in agitation concern'd no less than his re-establishment or Abdication, is not credible; besides, that there is nothing particularly written concerning the Insolence of the Soldiers in all *Icon Basilei*. And I have talk'd with Persons of Quality and good Reputation now alive, who had much more of his Majesty's Company and Confidence in the *Isle of Wight* than Mr. LEVET either shar'd, or could reasonably expect; but yet they neither dreamt

dreamt of this Busineſſ then, nor believ'd a jot of it afterwards, as well knowing how the King ſpent his time in that place. But now ſuppoſing Mr. LEVET's Relation to be all true, yet it is very far from amounting to a Proof, that King CHARLES the First was was the real Author of *Icon Basilike*, which is the Point in queſtion; and not whether he interlin'd or transcrib'd it, which he ought to have don, if he had a mind it ſhould paſs for his own: beſides that Dr. GAUDEN ſent it to him for that ve-ry purpose, to be corrected, allow'd, or laid aside, as his Maſteſty ſhould think fit. But tho' the King in all reaſon might, and I really be-lieve did, correct or interline a part, and perhaps transcribe the whole Book; yet I can by no means be perſuaded that he could find Leisure enough to write ſo many Copies of it in his Solitudes and Sufferings, in the midſt

midst of Treaties, in the Hurry of Removals, while he meditated his Escape, and was strictly observ'd by his Guards. But these Gentlemen tell us of as many Copies, as the Papists shew Heads of St. JOHN BAPTIST, or Quarts of the Virgin MARY's Milk. Mr. HERBERT had one left him by the King for a Legacy ; CHARLES the Second (as Dr. CANARIUS writes to Mr. WAGSTAFF) shew'd another to Mr. WOOD, a Commissioner from the *Scotish Kirk* at *Breda*; and who knows which of these, or whether it was either of them, that Mr. LEVET deliver'd to the King at *Hurst-Castle*? But why, in the Name of God, is none of these ever since produc'd? How came this Prince's Autographs to be thus neglected, when his Day is so strictly observ'd? This is a Piece of Respect that's usually paid to less considerable Persons ; and I believe either of the Universities, would rea-

dily give Five Hundred Pounds to have such a Copy plac'd in their Library, tho' if they had the Manuscript, it would make nothing at all for their Purpose.

NOW let us consider the Force of all those Testimonies join'd together, which is, that one saw the King write, he knew not what, but believ'd it might be this Book ; another observ'd him writing his Resentments against the rude Behavior of the Soldiers, and so was ready to depose of his certain Knowledge, that *Icon Basilius* was his own ; a third presumes the King might write it, because he read a great many Books ; and they unanimously conclude, that he was the genuine Author, because the Book was written with his own Hand ; all which Testimonies, considering the Premises, prove no more nor less than that the King could write and read,

read, which was never deny'd by any that I know.

I T is further urg'd by the Admirers of this famous Book, that Mr. Royston had it to print as from the King, in which all sides are agreed, and signifies nothing to the Merits of the Cause; for, be sure, the Bookseller was not made privy to the Secret. And as for the Anonymous Authors of two Books which are alledg'd by Mr. WAGSTAF, we shall hear and examin them when they'll please to tell us their Names, tho' all they have to say is answer'd already. When Dr. HOLLINGWORTH tells us who are his sufficient Witnesses, we shall likewise consider their Evidence; for such Affirmations must go for nothing in proving a Fact of this Nature, and may well serve for a Flourish, but not for an Argument, no more than several more Assertions of his concerning this Matter, which were exploded by other Hands, and not defended by Mr. WAGSTAF. L 2 MR.

M R. LE PLA Minister of *Finchingfield* writes to Dr. GOODAL, that one WILLIAM ALLEN, who collected his Tythes for two Years, and was formerly a Servant to Dr. GAUDEN, affirm'd to him, ' That the Doctor told him he had borrow'd the Book, and was oblig'd to return it by such a time ; that (besides what other time he might employ in it) he sat up one whole Night to transcribe it ; that he sat up in the Chamber with him, to wait upon him, to make his Fires, and snuff his Candles : and Mr. LE PLA thinks (for he's not positive) it was from Mr. SYMMONDS of *Rayne* that he said the Doctor had borrow'd the Book. Dr. HOLLINGWORTH has formerly affirm'd this Story of SYMMONDS's, who indeed assisted afterwards in printing the Book at *London* ; but was so far at this time from living at *Rayne* in the Neighborhood of *Bocking* where Dr. GAUDEN dwelt, that as Dr. WALKER shews, Mr.

Mr. SYMMONDS was long before sequestred for his Loyalty, fled to the King's Quarters, and one Mr: ATKINS plac'd in his room by the Parliament. Nor is it credible that Dr. GAUDEN, whether he meant a Fraud or not, should give an Account of his Studies, much less discover the Secret of this Book for no Reason in the World, to never so trusty a Servant, especially to one that was to look after his Fire and snuff his Candles.

NOW we com to the late King JAMES's Letters Patents to Mr. CHISWEL for Liberty to print his Father's Works ; for they are urg'd as an Argument that he thought *Icon Basilike* genuin, tho' this Book be not specially mention'd in these Letters, which are general, and refer not to those of his Brother in 60. But here I must beg Leave to relate a Story that will give som Light to this Matter. In the Year 1677, the House of Commons having voted two

Months Tax for the more decent Interment of CHARLES I. and to raise a Monument for him, Mr. CHISWELL, being Mr. ROYSTON's Son in law, thought of a Project that would answer the End of the Parliament, and not be unserviceable to his Father, with whom he was concern'd in Trade: and it was, that a Part of that Sum might be appropriated towards bearing the Charge of an Impression of the King's Works, wherof every Parish in *England* should be oblig'd to have a Copy, and to chain it in the Church; which, in his Opinion, would prove a more glorious and lasting Monument than any could be fram'd of Brass or Marble. This Thought was very well lik'd by several great Men of the Church and State, who shew'd themselves ready to promote it; and he did not, we may imagin, spare any Cost or Labor to have it succeed, tho' 'tis well known how little CHARLES the Second himself encourag'd it. But the

Distrusts arising afterwards between the King and People, the Heats in Parliament, and particularly the Popish Plot, broke this, and all such Designs to Pieces: So that there was no farther Mention of any Monument for his Father. But when the Duke of York mounted the Throne, and had given Assurances of his Favor to the Church of *England*, Mr. CHISWEL thought again of reviving his Project, and employ'd Sir ROGER L' ESTRANGE to procure him only King JAMES's recommendatory Letter; for he did not expect any thing from Parliament as before, only suggested how agreeable this would seem to the King's Design (if it were real) of begetting a Confidence of himself in the Church. This Request the King refus'd, giving for his Reason, that *Icon Basilike* was not his Father's Book, and he could not therefore in Conscience recommend it as his.

Mr. CHISWEL being inform'd of this Resolution by Sir ROGER, answer'd, that he thought he could accommodat the Matter : For since the publishing of the rest would signifie nothing without the Addition of *Icon Basilike*, he would remove it from the Front where it stood in the former Edition, and place it in the Rear after *Finis*, as Books of uncertain Authority use to be printed. To this the King consented, on condition som Expressions which he thought injurious to the Monarchy should be left out : with which Mr. CHISWEL said he could by no means comply, as being a disingenuous Practice towards any Author, and a great Abuse on the Public ; but propos'd , as another Expedient, that those Words should be put within Crotchets. And thus *Icon Basilike* stands now printed after the End of the second Part of the King's Works of the Edition of 86, by Mr. CHIS-

WEL,

WEL, who told me this Story himself, not to gratifie or injure any side, but as a Matter of Fact, wherein he was personally concern'd ; and from whence he draws no manner of Inference. The Royal Brothers said the same to several others besides my Lord ANGLESEY, and particularly to som eminent Persons now living, who told me so much themselves, with a Liberty of mentioning their Names, which, after all that has bin offer'd, I see no Necessity of doing.

THAT nothing may be wanting I shall in the last place consider what is objected to the Prayer us'd by the King as his own in the time of his Captivity ; but is, with very small Variation, the same that is said by PAMELA to a Heathen Deity in Sir PHILIP SYDNEY's *Arcadia*. This Discovery, as we said before, was first made by MILTON in his *Iconoclastes*. But Dr. GILL affirms, ' That his Patient HENRY Hill the Printer said it was put in by a ' Con-

'Contrivance of MILTON, who  
'catching his Friend Mr. Du GARD  
'printing an Edition of *Icon Basilicke*, got his Pardon by BRADSHAW's  
'Interest, on Condition he would  
'insert PAMELA's Prayer to bring  
'Discredit on the Book and the  
'Author of it. I wonder at the  
Easiness of Dr. GILL and Dr. BER-  
NARD to believe so gross a Fable,  
when it does not appear that Du  
GARD, who was Printer to the  
Parliament, ever printed this Book,  
and that the Prayer is in the sec-  
ond Edition publish'd by Mr.  
Royston, whose Evidence is al-  
leg'd to prove the Genuinness of  
the Book. And if the King's  
Friends thought it not his own,  
what made them print it in the  
first Impression of his Works in  
Folio, by Royston in 62, when  
MILTON could not tamper with the  
Press? Or why did they let it pass  
in the last Impression in Folio by  
Mr. CHISWELL in the Year 86, when  
all the World knew that it was  
long

long before expos'd in *Iconoclastes*? After this I need not go about to shew that Dr. GILL had no Reason for the great Opinion he entertain'd of HENRY HILL, and how little he consulted his own Reputation by asserting that no Man was better vers'd in the secret History of those times ; that he was intrusted with Intrigues by the great ones of that Government, who, as all the World knows, manag'd their Affairs after another rate. Nor will I insist upon his turning Papist in King JAMES's time to becom his Printer, as he was OLIVER's before, or any other Circumstance to lessen his Credit, since it appears that what he averr'd is inconsistent with Matter of Fact, Mr. ROYSTON, and not DU GARD, having publish'd the Celebrated Prayer which I add in this Place, laid Parallel with the Original,

The *Prayer of King CHARLES,*  
stil'd *A Prayer in Time of  
Captivity*, Printed in pag. 94.  
of his Works, 1686; and al-  
so in *Icon Basilike*.

O Powerful and Eternal God,  
to whom nothing is so great  
that it may resist, or so small that  
it is contemn'd, look upon my  
Misery with thine Eye of Mercy, and  
let thine infinite Power vouchsafe to  
limit out som proportion of delive-  
rance unto me, as to thee shall seem  
most convenient. Let not Injury, O  
Lord, triumph over me, and let my  
Fault by thy Hand be corrected;  
and make not my unjust Enemies  
the Ministers of thy Justice. But  
yet, my God, if in thy Wisdom  
this be the aptest Chastisement for  
my unexcusable Transgressions, if  
this

*The PRAYER of PAMELA* (to a Heathen Deity)  
*In Pembroke's Arcadia*, pag.  
248, 1674.

O All-seeing Light, and Eternal Life of all things, to whom nothing is either so great that it may resist, or so small that it is contemn'd, look upon my Misery with thine Ey of Mercy, and let thine infinite Power vouchsafe to limit out som Proportion of Deliverance unto me, as to thee shall seem most convenient. Let not Injury, O Lord, triumph over me, and let my Faults by thy Hand be corrected, and make not mine unjust Enemy the Minister of thy Justice. But yet, my God, if in thy Wisdom this be the aptest Chastisement for my unexcusable Folly, if this low  
Bon-

this ungrateful Bondage be fitteſt  
for my over-high Desires, if the  
Pride of my (not-enough humble)  
Heart be thus to be broken, O Lord,  
I yield unto thy Will, and cheer-  
fully embrace what Sorrow thou wilt  
have me ſuffer; only thus much  
let me crave of thee (let my  
Craving, O Lord be accepted of,  
ſince it even proceeds from thee)  
that by thy Goodneſs, which is thy  
ſelf, thou wilt ſuffer ſome Beam of  
thy Maſteſty ſo to ſhine in my Mind,  
that I, who in my greateſt Affli-  
tions acknowledg it my nobleſt  
Title to be thy Creature, may ſtill  
depend confidently on thee: Let Ca-  
lamity be the Exercise, but not the  
Overthrow of my Virtue. O let not their  
prevailing Power be to my Destructi-  
on; and if it be thy Will that they  
more and more vex me with Punish-  
ment, yet, O Lord, never let their  
Wickedneſs have ſuch a Hand,  
but that I may ſtill carry a pure  
Mind and ſtedfast Resolution e-  
ver

Bondage be fittest for my over-high Desires, if the Pride of my not-enough humble Heart be thus to be broken, O Lord, I yield unto thy Will, and joyfully embrace what Sorrow thou wilt have me suffer ; only thus much let me crave of thee (let my Craving, O Lord, be accepted of thee, since even that proceeds from thee) let me crave even by the noblest Title which in my greatest Affliction I may give my self, that I am thy Creature, and by thy Goodness, which is thy self, that thou wilt suffer som Beams of thy Majesty to shine into my Mind, that it may still depend confidently on thee. Let Calamity be the Exercise, but not the overthrow of my Virtue ; Let their Power prevail, but prevail not to Destruction ; Let my Greatness be their Prey : Let my Pain be the Sweetness of their Revenge ; let them (if so it seem good unto thee) vex me with more and more Punishment ;

ver to serve thee without Fear or Presumption, yet with that humble Confidence which may best please thee; so that at the last I may come to thy Eternal Kingdom, through the Merits of thy Son, our alone Savior, JESUS CHRIST. Amen.

ment : But, O Lord, let never their  
Wickedness have such a Hand, but  
that I may carry a pure Mind in a  
pure Body ; *and pausing a while* ;  
and O most gracious Lord, *said*  
*she*, whatever becomes of me,  
preserve the Virtuous MUSI-  
DORUS.

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## CONCLUSION.

I HOPE by this time I have satisfy'd Mr. BLACKHALL, since I have not only laid together the first Testimonies concerning this Matter, but also answer'd the Exceptions that were made to those Testimonies, and disprov'd the fresh Evidence which was produc'd on the behalf of *Icon Basilike*. But if he's offended at my Performance he may thank himself ; seeing without his causeless Provocation I had never written a Word more on this Subject, as I shall not do hereafter, unless for as justifiable a Reason : For notwithstanding I may not answer every Scribler, yet I'll be misrepresented and abus'd by no body worth my notice.

INDEED Mr. BLACKHALL is not the first who has occasion'd Controversies by a Thirtieth of January Sermon. Every body knows how much

much the Observation of that Day was abus'd in the two last Reigns by servil Flatterers, who, not content to run shameful Parallels between the Sufferings of our Savior and the King (wherein the latter was often made to exceed) they taught the People the ridiculous Doctrin of *Passive Obedience*, as they allow'd the Prince an Unlimited and Despotic Power. This render'd those Persons justly odious to the Nation, and made sober Men frequently wish that such an Opportunity of doing Mischief might be taken away from those who fail'd not to improve it to the utmost. It was likewise observ'd how much these Sermons contributed to raise Animosities and Feuds in the Kingdom, and to continue the fatal Distinctions of Names and Parties, which every good Man should desire might be abolish'd, or bury'd in eternal Oblivion. Besides

that for many weighty Reasons such Days ought not to be perpetuated, or otherwise in a little time ours will be as full as the *Roman Calendar*: wherfore I readily approve of the learned Bishop of *Salisbury's* Opinion, That our Deliverances should wear out the Memory of such tragical Accidents, which no body pretends to justify; and indeed I think it very reasonable (if our Legislators be of the same Opinion) that the Commemoration of his present Majesty's Landing to deliver us from Slavery on the Fifth of *November*, should hereafter take place of the Thirtieth of *January*. Other Holydays have bin recommended to a constant Observation, tho' they are since grown into disuse, or are legally abolish'd, which the best Friends of the Clergy desire may be the Fate of that Day out of their respect to the Church: For these Sermons do constantly put the People in mind

mind of that Set of Men who preach'd 'em out of their Liberties in former times; and the honest Clergy themselves are still under an unhappy Necessity of saying many things, that (let 'em think what they will) are not extremely pleasing to the Body of the Nation. The Descendants of those concern'd in that Act, and many of 'em far from approving it, conceive themselves unkindly us'd in most of those Discourses; nor are the Posterity of the greatest Royalists in a better Condition, if that be a National Guilt that's never to be expiated, tho' neither they nor their Ancestors consented to it; to say nothing of the frequent Intermarriages and other Tyes between both the Parties.

IF the Extravagancies of those Sermons had terminated with the late Reign, few People, perhaps, would trouble themselves now about what's past, unless constrain'd to it by som officious Chaplain: But they

they cannot endure to hear the Members of the Parliament of 40 so infamously branded, considering how lately they were oblig'd themselves to assert their Laws and Liberties against the Martyrs Son, who violated and broke them at his Pleasure : And in this Sense many were of Opinion that King CHARLES's Blood lay heavy on the Nation, which made them for the ease of the same to shake off the Burden of King JAMES.

SOM, who otherwise Honor the Memory of King CHARLES the First, are angry to hear him, in Mr. BLACKHALL's Language, call'd *the best of Kings, and the best of Men*; when they consider especially, that the Apostles were Men, and that several Persons among the *Greek* and *Roman Heathens*, did infinitely excel him in all Moral and Heroic Virtues. As for Princes, if good Manners could not make Mr. BLACKHALL except the present King, Justice

stice at least might well oblige him to do it. King WILLIAM has never dispens'd with express Laws in favor of Popish Recusants. He never protected any of his Chaplains against the Parliament for preaching up Arbitrary Power. He never requir'd Soldiers to be try'd by Martial Law in time of Peace; nor levy'd Loans or Ship mony contrary to Law, much less imprison'd, fin'd or banish'd such as refus'd to pay those illegal Taxes. He does not countenance any SIBTHORPS, MANWARINGS, or MOUNTAGUES to teach his Subjects Non-Resistance, or to compliment himself with Arbitrary Power. He is so far from sending for Foren Troops to enslave the Nation, that he readily sent those away which he kept here by Law, as soon as he understood the Kingdom had no further need of their Service. He does not use to imprison Members of the House of Commons for using that

that Freedom of Debate which is Essential to their Constitution. He never threaten'd to betake himself to other Councils than his Parliament (as CHARLES the First did) saying that *Parliaments were in his Power*, and that *he might grow out of Love with them*. Nor is it known that he went into the House of Commons to demand any of their Members; no more than he has seiz'd the Customs without any Act to impower him. He never promis'd (as King CHARLES did in a Letter to his Queen) that he would take away all the Penal Laws against *Roman Catholicks* as soon as he should be able, nor any thing else of this nature: For these are only a few Instances, not to blacken that Prince, but to shew how little som sort of People seem to value his present Majesty for generously restoring the Constitution, and for so willingly passing many

many excellent Laws for enlarging or securing the Liberty of his Subjects ; as well as for always paying such a Deference to Parliaments, which he not only assembles willingly, but likewise, according to ancient Custom, annually. In short, if King CHARLES the First was the best of Kings, the late King JAMES is not half so bad as I think him : Nor is there any Doubt, if a second Restoration (which God and all Free-men forbid) should ever happen, but that the Abdication-Day would be appointed as a perpetual Fast. What Mr. BLACKHALL thinks of dispensing with the Laws and acting without, or contrary to them, we may guess, when he says, *That King CHARLES's greatest Enemies could not charge him with any Vice or Immorality* ; as if only Whoring, Drinking, or Swearing were immoral Practices.

SINCE this King (who truly

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was

was not the worst) must needs be counted the best of Men, I do not much wonder that Mr. LONG of Exeter was for having som Portions of his pretended Book read in the Church for the further enlightning of our Understanding: Nor that Dr. PERINCHIFF should tell us in his Life how som purchas'd Chips of the Block on which he was beheaded, and Parcels of the Sands discolor'd with his Blood, as also som of his Hair, Hoping, continues he, *they would be a means of Cure for that Disease, which our English Kings, through the Indulgence of kind Heaven, by their Touch did usually heal: And it was reported that these Reliques, experienc'd, fail'd not of the Effect.* Now who can laugh at the Popish Legends, and be serious when he reads this Passage? Wheras, if there was ever any Power in England of curing the King's Evil, it was plainly lodg'd in the People.

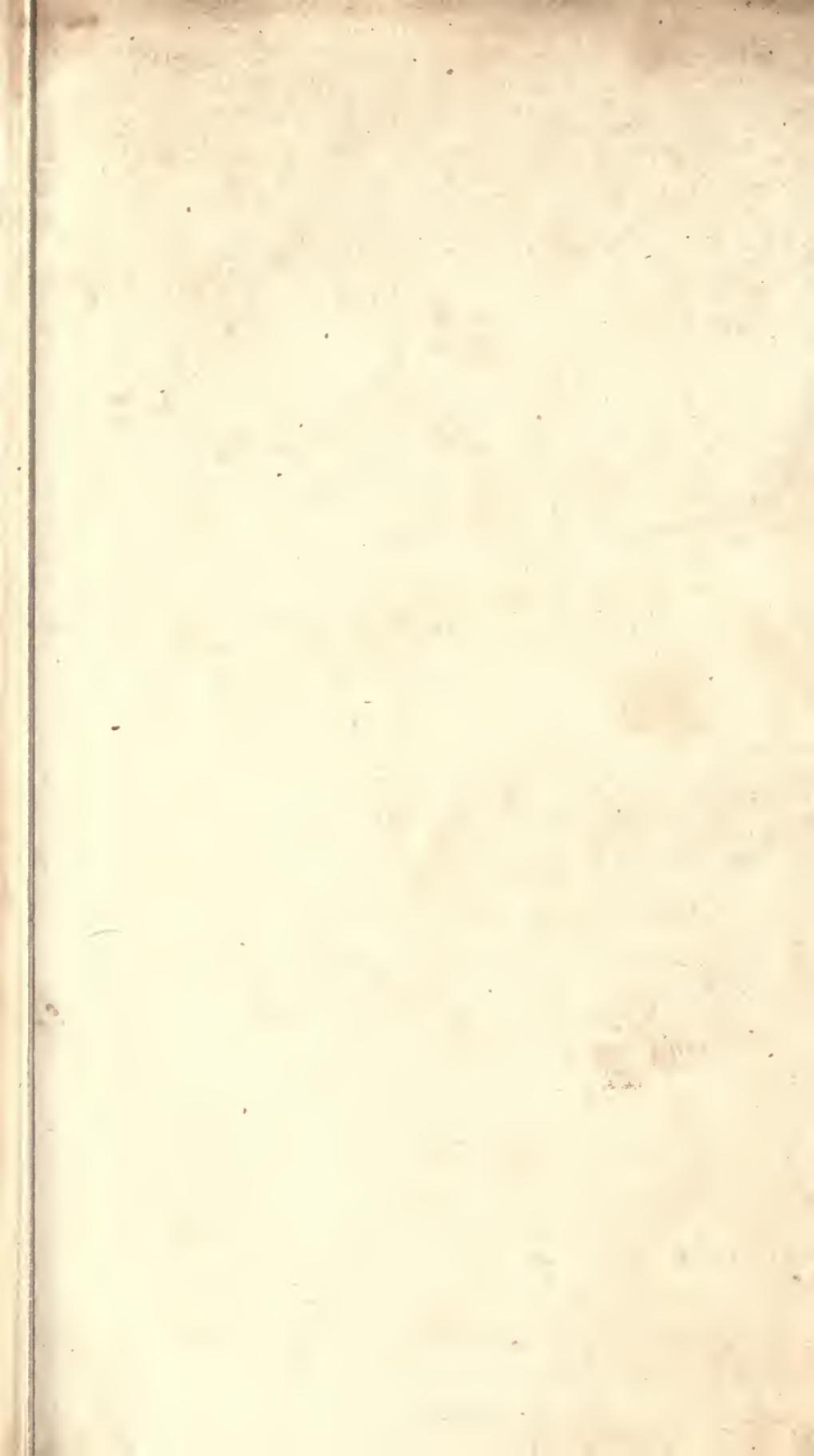
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BEFORE I conclude, I must remark, that tho his pretended Friends were so ready to father such Books on CHARLES the First wherein he had no Hand, yet they industriously left out of his Works a Letter to Pope GREGORY XV, whereof I can prove him as evidently to be the Author as CICERO or VIRGIL may be entitul'd to the *Philipicks* and the *Aeneids*. There is an interpolated Copy of it in the first Volum of RUSHWORTH's Collections : It is rightly inserted in the Quarto Edition of a Book call'd *Cabala*, or Mysteries of State : It is also in the *Italian Mercury* of VITTORIO SIRI : in Du CHESNE's French History of England, Scotland and Ireland : and in several Spanish and Italian Authors. Pope URBAN VIII mentions it in the Letter which he likewise sent this Prince, with another to his Father King JAMES ; both which may be read in RUSHWORTH's Collections.

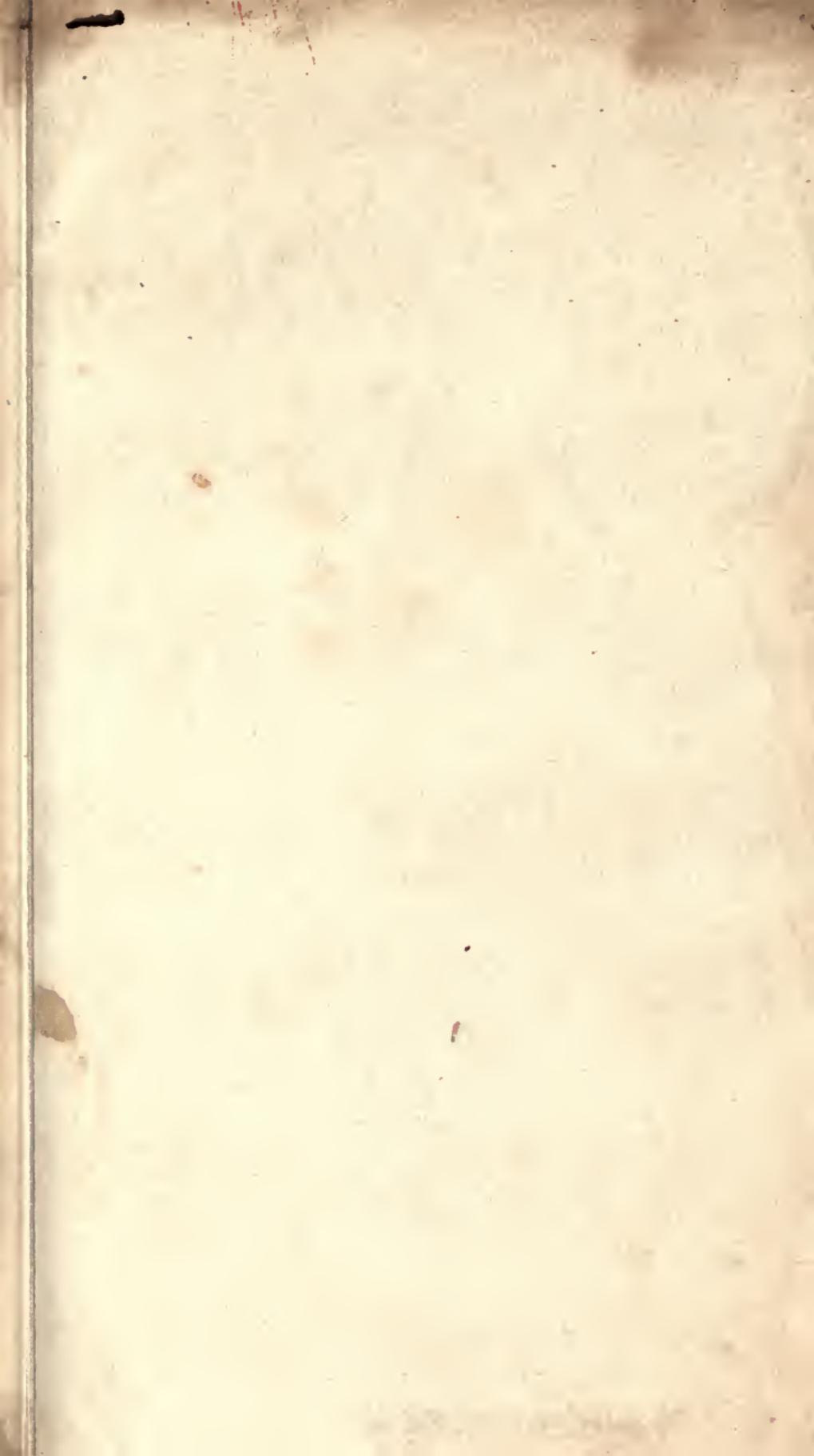
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Now was not the omitting of this Letter a notorious Fraud, since that it alone, with those Letters which the Parliament publish'd to disgrace him, and a few Pieces besides, make up all his genuin Writings; For as to those Messages, Propositions, Declarations, Treaties, and other public Papers, which fill that bulky Folio they call his Works, whoever takes them to be his, is likewise capable of believing he was the true Author of *Icon Basilike.*

THIS is all I had to write concerning this famous Book, not to reflect on the Memory of CHARLES the First, but in my own Vindication; being a Liberty not deny'd me by Equity or Law, and which, if I neglected to improve, I should be more unjust to my self than my Adversaries, whose Malice I shall readily forget, and heartily pray God to forgive.







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